

12
This is An

31
A N S W E R

TO

John Wiggans

B O O K,

Spread up and down in *Lancashire, Cheshire*
and *Wales*, who is a *Baptist & a Monarchy-man*.

Wherein may be seen how he exalts Himself,
against Christ the Light, that doth enlighten every
Man. And also some of his, and his Peoples errone-
ous Principles, and assertions, which he and his People
held in a Dispute, with some of the Quakers. And also
an Answer to his Queries in his Book. And also some
Queries which was propounded to him, which he would
never Answer to this day, and also some of his asserti-
ons, which he could never make good, and likewise an
Answer to a second Challenge, which Book we would
have all in patience, and meekness read over, with a single
eye, wherein you may see the wicked, (according to
Scripture) is grown worse and worse, who with fair
words and fained speeches deceives the hearts of the
simple; who are wise discernes these things.

From the Prisoners at *Lancaster*, whom he then opposed being then
a Prisoner, *Thomas Curwen, William Houlden, Henry Wood,*
William Wilson.

Also here is an Answer to his Appendix annexed to the Book
by *Margaret Fell.*

LONDON, Printed in the Year, 1665.

To the Reader.

READER,

Here is something in Answer to John Wiggan's assertions, and also to his Book, which thou art desired patiently to read over, and to read the Scriptures which we have quoted, and also his, and also his words, and our Answers, for simple peoples sakes was it answered, that they might be no longer deceived, for we were all satisfied before with Christ who is the light of the World, the way, the truth, the life, and he is our satisfaction; Never-the-less John Wiggan hath taken some of our papers, and private letters writ to him, but left out the occasion, wherefore they were written, and so in this he hath not done honestly, neither as he would have been done by, and as for all his bad letters, he hath writ to us, we shall not set them down all, nor part, for some of them are out of the bounds of Christianity. Our Book is somewhat large, the most of the heads and strength of his Book being spoken too perticularly, but take it throughout, and I believe, thou will find such a pack of confusion as thou hast not heard, and malicious spitefull words, against God, and Christ the light,

To the Reader.

which may be found in his Book, we have not wronged it, but he hath not paged his Book, therefore we could not quote it here.

And these things which he hath asserted and laid down, he is to make good by Scripture, without adding or diminishing, for we will have plain Scripture, also an Answer to his Challenge, for him to make good all his assertions by Scripture without adding to it, and also some Queries here is for him to Answer, and to clear himself if that he can by Scripture, which we believe it will not clear him, and so farewell.

From them that loves truth and
peace to all Mankind.

For this is good and acceptable in the sight of God our Saviour who will that all Men should be saved, and come to the knowledge of the truth, *1 Tim. 2. 34.* and this is contrary to *John Wiggan*, who saith, God denies faith to some Men.

You might have had an Answer sooner, but it was long before we had his Book, and when we had it, was fain to take it in pieces, and many perticuler Persons were concerned in it, who some of them lives 60. miles one from another, and the Book being called for so hastily again; he boasted, that we could not Answer it, but that was but little to us, for it was truth that we mind.

The 2d. of the 5th. Month, 1664.

This is An
A N S W E R
 To JOHN VVIGGANS Book, &c.

WE E hearing of a Book that *John VViggan* had given forth against us, in which are many lies and scandals, and he the said *John Wiggan*, directing one of them to *Randal Hunter* and *Thomas Hardy* Deputy-Goalers, as he calls them, but he might have said to the Head-Keeper and Under-Keeper.

And also this Book being disperced abroad in the Country through him, it was hard for us to get a sight of it; but at last it was given to us by the Under-Keeper, and after a while fetched it away, it concerns many Friends, some that are 60. miles off, and some above 20. yet this *John VViggan*, nor none of his Company, (who sayes he give it forth to convince us of some of our errors, and also a Challenge in it) were not so civil, as to give us ever a Copy of it, or the thing it self, and when that friends asked him for the Book, he replied, if we would pay for writing it over, we might have a Copy of it, who hath not forgot his old Priest tricks, to make people to pay him for his lies, and by this all sober people, whose minds stands without partiality, may judge of this Mans works, who pretended to convince us of our errors, (as he sayes) and gives forth a Challenge, and publisheth part of a private letter, and what he pleaseth, and never directs it, nor his Book, to the Authors, and whom it doth concern.

And now whether or no this man, hath not lost the very common civility, and understanding that is amongst Men, and boasts of his works, which he kept hid from us, though through great

difficulty we have gotten a Copy for a little time, wherein all Men may judge by this carriage, and practice of his, in boasting of his works abroad, and keeping them from them they do concern, they may see it is the work of darkness, and of error, and one that is afraid of the light, and a great part of his Book (as the Reader may read and see) is against the common salvation to all Men contrary to *Jude*; and to be one that denyes the Lord that bought them, as in *Peter*; and all his force and strength is to the denying of *John's* Doctrine and Testimony, and that which he came to be a witness of, the true light which enlighteneth every Man that cometh into the World, *John* the first.

And also the force of his matter is, to throw away the prophecy of the Prophets concerning Christ the salvation to the ends of the Earth, to Mankind, to poor lost Man, and also to deny the promise of God to poor Creatures, which saith God will give him for a Covenant of light to the Gentiles, (speaking of Christ) who shall be his salvation to the ends of the Earth, and a New-Covenant to the House of *Israel*, and the House of *Judah*; and this was to all people, both *Jewes* and *Gentiles*, and this light and Covenant, is by him denied; but to some as he sayes, and so he is one that makes Sects amongst the Creatures of God, and divides, being in the error and darkness himself; being void of the mind of God, his Prophets and Apostles, and also denying the love of God to the World; who so loved the World, mark, take notice poor people, that God gave his only begotten Son into the World, to save the World, and not to condemn the World, (as he doth, who saith they have not a light to save them, and they have not the spirit of God) but that the World through him might be saved; and moreover Christ saith, I am the light of the World, now he doth not say, I am the light of the Saints only, (as *John Wiggan* saith) but of the World which be in darkness.

And Christ saith believe in the light, whilest ye have the light, shewing that they have the light before they are believers, that they may be children of the light, *John* 12. and also he *John Wiggan* makes void the grace of God (as may be seen in his Book) which hath appeared to all men, as the Apostle speaks to *Titus*, which brings salvation, and this grace is sufficient, and so his work is to prove, that the World and wicked Men have not a saving-light,

nor have not the Spirit of God, contrary to the Scriptures of Truth, as will be proved hereafter; and so ~~for~~ makes people believe through this, that Christ did not come to save the World; so is of that race that would frustrate the grace of God, and of them that forbid the Apostles to speak to the Gentiles; but hath not *John Wiggan* had one Hundred pound a year of the States, and taken Collections of such as he looked upon to be wicked people, and had not the Spirit, nor a saving Light; yea, and preached the Scriptures to them, which are the things of God, and all people you know, that no man can know the things of God, without the Spirit of God, you know the Scriptures saith so.

And whether all men will not judge, whether this man is not grown senseless, or he hath cracked his Brain through his foolishness: Nay, would not this *John Wiggan* preach, if the Powers would give him two or three Hundred pounds a year, to preach the Scriptures, which are the things of God to the World, which he saith hath not the Spirit of Christ, nor a saving Light, hath he not the conscience to take this, and bless them though the World did not understand the things of God, and what do you think of all the *Independants* that he preached too, and hath left, and now turned *Baptist*, it may be he thinks that is a better Commons and Pasture, to maintain him in; for hath *John Wiggan* restored that which he had of them at *Manchester*, and other places? for we say that it is but just, that he should do so.

For to preach to a people that hath not a saving light, nor the Spirit, the things of God, they that cannot understand them, without the Spirit, and to take money of them, is it not a robbing of them, and a cheating of them; and ought he not in justice to make restitution, for we do not know a greater enemy to Christ and his Apostles, and plain Scriptures, this day in *England* then he is, as his practice hath made it manifest; and as for all his slanderous expressions in his private papers, we shall not send abroad, but let them lie upon him together with his lyes, nor lay open his nakedness, we need not, for he hath laid it open in his own Book sufficiently, as will be manifest to every impartial Reader.

First, That Paper which was sent unto *Thomas Hardy* by *Thomas Curwen*, it was not sent up and down in the Country as his was, but if he had sent for a Coppy of it, he might have had one; so we did:

did not serve him, as he hath done us; and if there had been any errors, they should have been made manifest, (but he hath not) that the Reader might have read them, for we are not afraid of our deeds coming to the Light.

And our Paper was neither partial nor confused, as it will manifest it self, and it is to the honour of truth.

And its he that swallowes up the simple in errors, (as he speaks of,) and hath vomited out the same again; how many hath he vomited out about *Manchester*, but swallowed them up but for gain, and that which he hath vindicated is error.

And whereas he saith, he was provoked to this debate with the *Quakers*; that is false, for it was his own Challenge; for friends would have discoursed with him in a Christian way, in his own Chamber, which he denied, and bid them depart his Chamber; and when Friends have come up in a Christian way to him, he hath threatned them by calling for the Jaylor; and another time when *Thomas Curwen* came up in a Christian way, he shaked him by his Coat, as though he would have tore it from off his back, to thrust him out of his Chamber, though often he came into our Chamber, and we never served him so, but discoursed as long as he would. But this is the thing, Major *Wiggan* in calling the Jaylor he wanted his Magistrates Sword, like a persecuting Jew, *Help men of Israel against the Apostles, for these are the men that turnes the World upside down.* And this is *John Wiggans* patience and Christian spirit, as he calls it; and he being a Prisoner we would never have brought him to publick shame, but he himself hath brought it, therefore he may blame himself.

And whereas he speaks of being provoked, to the debate in defence of truth. Nay *John*, thou art out of love, that art so soon provoked; and its truth that torments thee, because thou canst not defend thy errors, thou canst not chop and change with truth, as thou didst with the people at *Manchester*.

And what thou hast set down afterward will appear. And the contention of the Meeting was through thy self, for thou wast the first man that brake the order, (which was that all might speak one by one) and burst out into a laughter, (when others were speaking of the things of God) in an uncivil and immodest way, which begot thy own people into the same, and so raised up the
rude

rude and uncivil spirit in thy own people, that some was fain to rebuke thee, who were speaking of the things of God; for the things of God are weighty, and (as the Scriptures saith) the fools heart is filled full of Laughter, and that is the mark of a fool; and thou wast too hot and passionate to talk soberly: And dost thou not remember what a passion thou was in, when thou discoursed with *Richard Hubberthorn* at *Manchester*, when one of thy own people did reprove thee; and doest thou not remember what violent hands thou laid upon *John Abrams*, when he and *James Harrison* came to discourse with thee of the things of God in a Christian way, and what a rage, fury and passion thou wast in, is not this a mark of a Novice, soon angry, and are not these unclean hands lifted up to God, will God accept them?

And whereas thou speaks of Boasting, that is thy own, & the Principle that thou would discourse upon was thy own chusing, though nothing thou hast cleared to this day by the Scriptures of Truth, but manifested thy self further in error; and as for detecting our persons and carriages thou canst not, but thy own carriage is detected; and so thou maist take shame that pleads against Truth, but God will honour his Truth, and them that stands for it, and happy would it be for thee if a place of repentance were found for thee, though thou maist have had many *Esau's* Tears proceeded from thee through thy Agonies. And the unsavory fruits thou speaks of, is thy own, by which thou deceives the Ignorant, and the least that is simple in the truth discernes thee, thy spirit and principle, and are reclaimed from the error of thy way, and that makes thee so rage against them.

And as for thy additional accompt thou hast given forth, by discourse concerning the Light in every man, and thy interpreting the Scriptures, which indeed is perverting the Scriptures by thy addition, as will be further manifested and proved. And as for thy saying, if any of them shall yet persist to maintain their error, here you will find an offer further to debate the difference betwixt us before any person in Authority.

Ans^w. It's Truth we maintain, against thy errors, as we have done to all thy Brethren before thee till this day, who are all come to nought, who have made such havock upon us and our Goods; we have maintained it, and shall maintain it with our Lives to

Death, against thy errors before what Magistrate thou wilt, as after will be manifest, or when thou wilt, or where thou wilt, for its truth we stand for, and suffer for. And as for the particulars, that thou wilt suffer for as well as we, and art not in the same Principle, power and spirit, as the Saints be in, in that thou suffers but as an evil doer.

And whereas thou talkest of a measure of the Spirit of God given unto thee, this is but to cover thy lies and errors, and to deceive withal; for if thou wert in the measure of the Spirit of God thy self, thou wouldst not deny it in others, and so in this thou art an enemy in the Spirit to every thing that we stand for, because thou art not in the Spirit.

And whereas thou sayest, *This is a relation of the occasion & manner of a debate had in the Castle at Lancaster the 17. day of the 1. Moneth, (commonly called March) 1664. between me John Wiggan, and George Fox, John Stubbs, and many other of the people called Quakers, about the Light within.*

Ans. The dispute was not *George Foxes*, nor *John Stubbs*, but *Thomas Curwen*, and *William Wilsons*, but *George Fox*, and *John Stubbs*, liberty being granted, *George Fox* hearing such gross errors laid down by *John Wiggan*, he spake something to contradict them by Scriptures, they being so gross and manifest; and so this Book of *Wiggans* is not only a relation of that, but of many other things of his own addition, and private things sent abroad by him, and the truth of it all may be seen in the following answer.

And what I *Tho. Curwen* said to thee as thou passed through the great Hall, thou being a deceiver of the people, I bid thee leave off thy deceiving; as yet thou couldest never clear thy self of being a deceiver, nor hast not done in thy Book: And whereas thou sayest, *thy answer was mild, to this purpose said thou so, Consider well what thou hast said, and whether thou canst make good thy words, and tell me as I come back whom I have deceived, and wherewith I have deceived any, or how thou canst prove me a deceiver?*

Ans. Here thou praises thy self of thy mildness, if another had done it, it had been better for thee; what was thy mildness to me in thy Chamber, when I came to discourse with thee of the things of God, thou laid violent hands upon me, and like to have torn my Coat off my back, to haile me out of thy Chamber, and this

this was not Christ an like; and whereas thou (*lyer*) bid me tell thee as thou came back that is a lye, and thy voice I knew to be the voice of a stranger, and now thou hast made it manifest who denies Christ the Light to be saving; and whereas thou wouldest know whom thou hast deceived, there came a Woman from *London* to thee, to declare against thee, whom thou hast long deceived.

And there came a Man from *Stoppbed*, whom thou had deceived, to cry against thee, and there came *James Parke* to cry against thee and to discourse with thee of thy deceivableness, who saw thy deceit, and turned away from thee, when they came to the light of Christ Jesus which manifested thee, and saw thee to be a Preacher against Christ the light; and all may see herein what is the end of thy Preaching, when thy work is to bring people from the Heavenly light of Christ Jesus within them; and lead them into imaginations and whimsies, and fancies of thy own brain, and many others about *Mancheſter* which might be instanced, which some of them hath been with thee here, which thou long kept from the light of Christ Jesus within them, who now praise the Lord that they are come from under the bondage, and have found Christ their Saviour and Leader and Light which thou denyest.

And whereas thou sayest that I was rash, & my censures groundless in saying thou taught the way, and know it not thy self.

Ans. Thou hast manifested thou dost not know the way, for there is but one way to God, who is Christ, the Light that doth enlighten every man, who doth enlighten the *Gentiles*, & is the glory of *Israel*, and the Salvation to the ends of the Earth; and Christ saith, *I am the Light, and I am the way to the Father, and no man comes to the Father but by me.* And this Light in every man thou denies to be saving, which we say it is saving or condemning; to them that love it, it's saving, and to them that hate it, it's condemning: and so it's manifest that thou art a confesser of him, and a teacher of him in words as other Sects are; and the Devil could preach Christ in words without him, (and said thou art the Son of God) as thou dost who denies him to be a Light in all men savingly, and so doth all the Sects in Christendom that preaches Christ in words for an end, and their gain, as thou did at *Mancheſter* at thy Chapels, and preached up thy *Independant* way; and thou lest the people in delusion; didst thou know Christ then, though

thou preach him in words, and so doth all these before mentioned know Christ the way, and such as held forth the Doctrine of Devils; Commanding to abstain from Meats, and forbidding to Marry, who went about to deceive (the Christians and people of Christ the way,) in words for some end, but not in truth; and Antichrists are not they, such as pretend to preach Christ in words, and yet knows him not, who is a mystery. Answer me plainly, didst thou ever hear Christs voice at any time, or hast thou seen his shape? for if thou hadst known him the way, thou would not have deny'd his Light to be saving to the World. And hast thou not read *Collos.* of some that intruded into these things they never saw, which neglected Christ the body and head, who is the way and Light, &c. And whereas thou sayes it is not possible to teach the way, and know it not, *Mat.* 2. 4, 5. 27, 28. 12. the Pharisees and the Priests preached Christ to come to *Herod*; and told when he should be born, by the Scriptures, and yet knew him not to be the way when he came, but persecuted him when he came, as thou may know by the Scriptures when Christ rose, and yet thou knowest him not to be the Way, the Truth and the Life, but denies him to be the saving Light spoken of in *Joh.* 1. And my words was not harsh nor rash censure, but in plainness and truth, as thou hast made it appear.

And as for me *William Wilson*, I know nothing else thou livest in but beggarly Rudiments, who denies Christ to be a saving Light, who enlightens every man; who shuts up the Gates of Heaven against men, and will neither go in thy self, nor suffer others to go in. And shew me by plain Scripture where Christ calls taking of Bread and Wine an Ordinance? for we do drink of the Vine, and and eat of the Bread that comes down from Heaven: And my words were neither harsh nor rash, therefore thou dost us wrong to say so, and to blame us, and exclaime against us.

These Queries as followeth were sent to *John Wiggan* to answer by me *Thomas Curwen*, and are unanswered to this day; and he complaines he wanted time, and hath had them above halfe a year, when such a man as he is looked upon, might have answered them in halfe a day.

1 *Query.* Whether thy way never fail?

2 Where be all the daubers?

3 Whether all the Ministers of *Adam's* house in the fall, daubed not with untempered mortar?

4 Whether a man while he is upon the Earth, shall be made free from the body of Death and sin while he is on this side the Grave?

5. And whether Christ doth not enlighten every one that comes into the World with a saving Light?

6. Whether is Bread and Wine Christ the substance, yea, or nay?

7. And how long hast thou taken Bread and Wine in Remembrance of Christs Death till he come?

8. And whether or no when he is come thou wilt take it in Remembrance of him.

9 And which is the nearest, to take a thing in Remembrance of his Death, or to come into his Death?

10 And whether or no thou thinkest to come any nearer to Christs death, then taking Bread and Wine in Remembrance of him?

11 And whether or no doth thou think to come any nearer to Christs death then to take

Bread & Wine in Remembrance of his death, and so keep alive in the old nature; and is not this the deceiver?

12 Hast thou known the death, the pangs, and the sorrow, and art thou become a fool for Christs sake, and is the wisdom of the world become foolishness to thee, and in what place boundest thou thy own?

13 And how comest thou to receive that which is foolishness to the world; and how was thou awakened out of sleep, and when did the Grave open, and when did the Prisoner shew himself forth?

14 And when did the tongue of the Dumb sing?

15 And when was the tongue of the first birth silent?

16 And when was thou come to thy wits end?

17 And how hast thou watered thy Couch?

18 And what is the tongue of the Learned?

19 And what is the Gray Hairs?

20 And what is it that Anti-Christ and the false Prophets ravened from, and where was it?

21 And when did the Keepers of the House tremble, and the strong man bow himself?

22. And hast thou the same power and spirit to baptize, and give

give Bread and Wine as the Apostles had, and hast thou heard the voice of Christ as they did? kind be enlightened by it, and whether it be within man, or without?

23 And seeing thou took offence at me for calling thee a deceiver; what is the true way, & where is it, & whether all Man- 24 And whether or no thou hast seen it, or hear it, or heard the voice of God at any time, or seen his shape?

Answer these Queries in a Scripture way in writing, and bring forth thy deeds to the Light, or else I do intend to stick a Coppy of them on thy Door to morrow. From thy friend *Thomas Curwen* the fifth day of the first Moneth 1664. directed for *John Wiggan* these.

And these Queries were sent to *John Wiggan* to be answered by him; and because I said if he would not answer them I would stick them on the door to morrow, he sayes he has but a short time and yet in this half year he hath not answered them, but he hath published them in his Book to his shame, without an answer, manifesting his insufficiency to resolve doubts and Questions in weighty matters to shuffle them off to the Reader; he calls them frivolous, and they stand still unanswered by him, for if he had told us that he had been incapable or unable of answering them, we would so have taken it; but he being a man so much looked upon, and professing such high things he was able to resolve doubts and questions, which if he had been a man as he is looked upon, he would have been ashamed to have published them to the Reader unanswered; and we did not boastingly send the Queries to thee, nor sought advantage against thee, but that the plain truth might have been manifested by thee if thou hadst had it, but its manifest to the contrary; and the Queries are pythy and full, and some of them Queries about mans Salvation; but thou scornes and scoffes at them, and calls them frivolous, and sayest thou had some weighty matter which we do not know any thou hadst, without it was to study something against the saving Light, to preach to thy people, which was not a thing of so great weight, who runs one while to thee, and another while to other Priests, who are unestablished like thy self.

And in thy Letter to my first paper thou seems to be offended, because

because that I said that thou was offended for calling thee a Deceiver of the people, &c. it manifests thou art offended by thy speaking of it so much abroad. And as concerning my saying thou taught the way to others, and knew it not thy self, that is answered before, and I did speak forth the words of truth and soberness to thee, as being often burthened with hearing thy strange voice, & favouring thee to be out of the Spirit that gave forth the Scriptures.

And for making it appear whom thou hast deceived that I have done before, and whom thou hast deceived, and how, in drawing them from the pure Light of Christ, which is saving, which enlightens every man; and for thy saying there will be but little truth found in saying thou taught thy way to others, and it will be hard for me to prove or any of my friends, thou hast proved it thy self, and I have proved it sufficiently here before, and also it was proved in the dispute, but that thou art more minded to cavil then obey the truth, and its no matter of thee saying my words are improper, when thou wilt not believe plain Scripture, when as thou bids me tell thee where the Apostle said some preached the way, the truth, and the life, and yet knew him not, such as professed him in words, and denyed him in life, such as the Apostle calls evil doers, evil beasts, and slow bellies, and teaches for filthy lukre, as thou hast done who is a sayer and not a doer, and such as preacht Christ of envy as thou dost, and added afflictions to the Apostles bonds, those knew not Christ the way and the life, neither was in it, for they were in the envy and strife, as thou art; and those are unlike to know him (though they may preach him in words, for envy blinded them as it hath done thee, *Philip. 1. 15.* but did not those false Apostles, deceitfull workers transforming themselves into the Apostles of Christ, preach Christ in words as thou dost; how could they have gone about to deceive the Saints which believed in Christ; and were they not despisers of the Apostles and Ministers of Christ as thou art; nay, did they not boast that they were Ministers of Christ, as thou dost, and denyed his life as thou dost, *2 Corinb. 11. from the 13. to the 23.* and did not Christ speak of such who preached in his name, and in his name cast out Devils, and I do not believe that ever thou came to see so far as these did; and yet he said depart from me ye workers of iniquity,

ty, and the false Prophets in the 24. of *Matthew*, who said loe here is Christ, and loe there, these was Preachers of Christ in words, under a pretence to bring them to a false Christ, and Christ said go not forth after them, for he would come and dwell in them, and this thou cannot abide to hear spoken on, of Christ being in men a saving Light, and dost thou not know that many has a form of Godliness, *Tit. 3. 4.* and what form is that, is it not the Scriptures that speaks of God and Christ, and denies the power; wherein I feel thee to be one, who are to be turned away from, who withstand the truth, and many of thy Hearers turned away from thee, whom thou led away Captive: And what wise man can say I have wronged the Apostles words in this, for I have not wronged the Apostles words, but thou wrongest me, and thou dost not preach the Love of Christ, who denies the Light, Christ, to be saving that enlightens all men, and Christ is the way, the Truth, and the Life, who ever preach him, or for what ever end they preach him for, and we set up the Christ Jesus the Apostles preached; and set up, the Light of the World which the Prophets prophesied of, but thou preacheest another as was said before, who denies his Light to be a saving Light in all men; though some men neglect their Salvation, as thou may read in the Scriptures, and we have the same Gospel the Apostles had, and preached (to wit) the power of God which I do believe thou was never yet in, for if thou had thou would not have changed so, and have left thy people for what hast thou left that Christ thou preached to the *Independants*, or hast thou restored the Money which thou got amongst them, so confess the truth? for I never changed since I knew the Truth, the same Christ the Apostles preacht; and the true Religion I believe thou hath to seek it, who denies the Light; and so in meekness and fear I declare to thee, we own no other Christ Jesus, then the Apostles preacht, and set up, and this Christ Jesus I am not ashamed to confess before all, who is the Light that enlightens all men that comes into the World, who is the Salvation to the ends of the Earth, who tasted death for every man and this is Gods Love to Mankind.

And whereas thou sayest, thou will not answer my Queries, nor satisfie me, nor any Querist; in this thou hast manifested thy self and Spirit what it is; and hast denyed a Christian Spirit, who should be
ready

ready to give an answer to any that asked them a reason of the hope that was in them, and my questions tends to edification and not to strife, and confessing the working of God in their hearts and what they past thorow, and the acquaintance with God, hearing and seeing of him and things concerning Salvation, and Scripture words that declares of the same; and this is not edification to thee, and yet thou contradicts thy self, and sayest thou would give a reason of the hope that is in thee, and yet doth not answer my Queries concerning Christ the hope, and other workings of the Spirit of God: Truly *John* this manifests thy emptyness and shallowness of the things of God and that which concernes mans Salvation.

And thou sayest thou hast in readinesse to answer in love; those Queries was in Love sent to thee, but this is but a shift and a boast; for if thou hadst not answered them in love to us, who thou accounts thy enemies, though thou hast called us thy friends, thou might have answered them for their sakes thou sent thy Book too, if thou hadst no love to enemies.

John Wiggan thou sayest that the Light wherewith every man is lighted that comes into the World, is not a saving Light; and this thou say'st thou shalt thorough the strength of Christ be ready to maintain against me, or any of my friends who hold the contrary, when and where a meeting may be had in a peaceable and quiet way before competent Witnesses.

Ans. Thee and all thy Witnesses at the meeting by all your opposing the Scriptures and us, that stood for them; could not make good that Christ was not the saving Light that enlightens every man that comes into the World, though yee broke out into a rage and broke your own order (which was) that none should speak while another was speaking, and thou was the first man that brake it, both when *G.F.* and *W.W.* was speaking, and neither love or humility proceeded from thee but abundance of pride, rage and envy, when thou was plung'd and could not make good what thou hadst asserted, which was contrary to Christ and the Prophets, as in *Esaiah* and *John* the 1. 8, 12. And that which moved me to stick the Paper on the Door proceeded from the Holy Spirit; which hath caused thee to vent forth so much against the Light of Christ, and hath brought that forth which hath been

so long hid in thy heart under a feigned humility, and now is brought to light, (Praises to the Lord God for ever;) for thy disputing is against Christ the Light, &c. to be saving; so thou art not like to be a true Preacher of Christ.

And *Thomas Curwens* second Paper, wherein he shewes *John Wiggan* he has not answered his Queries, and how that he would come into his Chamber to discourse about one Query, which *John Wiggan* had chosen out, that Query which speaks of Christ being the saving Light that doth enlighten every man that comes into the World, and this Christian way of discourse *John Wiggan* denyed, though before he had spoken of a meeting betwixt him and our Friends, when and where a meeting might be had in a quiet way; and when we came into his Chamber (he having put it to us before when and where, which we looked upon his own Chamber to be the best and civil'st) he contradicts his own words, and again challenges us down into the Shire-Hall; and thou disputing about this Query, did not satisfie me, concerning all the other I stuck the Paper on the Door according to my word, which thou hast neither answered in Writing nor word to this day, and my word is made good to thee or any rational man. Concerning such as get the form of Godliness, and preaches Him, and knowes him not, and thou geting the Apostles words, and out of their life and power, thou art he that wrongest the Apostles; and whereas thou sayest the Apostles useth no such words; that is cleared before.

And my second Paper which was brought to thee was not with that purpose to disturb thee, but that thou might have seen thy self, if thou would not have shut thine eyes, and here I clear things over again to thee, if thou wilt not hide thy self from the Light thou may see, and that I neither wrong the Apostles nor thee, but am one with the Apostles against such as thou art.

And whereas thou saith thou art not inclined to multiply words to occasion strife, and yet thou contradicts thy self, and multiplies many words to no purpose against the saving Light of Christ, and which is saving, who said he would give for a Covenant of Light, and is the peace between God and man; and that which thou multiplies is against him, which occasions nothing but strife and confusion, and not peace, for the Peace is in Christ, the Light which thou canst not abide to hear on, that every man has a saving
Light;

Light; because it marrs thy trade, and thy great *Diana* would be taken away (to wit) thy Gain; for preaching Christ the Light, mar'd the great *Diana* and all the Workmens Gain, as thou may read in the *Acts*: And thou said thou would meet us in a spirit of Love and meekness, but it proved otherwise, when thou appeared at the dispute. And whereas thou sayest in thy Answer to *Thomas* second Letter, that thou wouldest treat with *Thomas* about the Light, and any other point, and saith I was over confident in saying I was mistaken, if thou thinkest I should leave it to thee to appoint time and place, and had left it to me before, both when and where, as may be seen in thy Letter, and here is thy contradiction; and when I had appointed the Meeting when and where according to thy own Challenge, when now thou say'st after thou had left it to me, when and where; and we appointed thy own Chamber, then thou deny'st us coming there except thou hadst invited us, thou camest often into our Chamber without inviting, and thou denied us for appointing the place, and said we were over confident, and so forsook thy own proposition, and appointed another place; and so this is no honour for to publish abroad such things: and this is thy seeking after truth, which was but a pretence, and not in reality, and friends did meet with thee, and did discourse with thee, and when the day came thou stood not to that neither, but found some excuse, and when thou didst come, Friends spoke to thee concerning thy own words and promises, and how thou didst not stand to thy words, promises and time, in thy Challenge, but shuffled and altered, and as thou sayest falsely that thee was challenged by us first, that is false, for the *Queries* was sent to thee to answer in Writing, or else we would stick them on the Door, and thou vapoured and challenged, and left it to us, and then denied it again, said this day and the other day, and brake thy own word and promise, which caused many to come out of the Country to see thy own folly, and thou was the occasion of the Dispute, for we would have discoursed with thee in a Christian way, which thou denyedst it in thy Chamber, which we would have granted thee to have come into Ours, if thou hadst desired it; and all thy dayes work was to stand in opposition against Truth, Christ the Light that enlightens every man; and instead of bringing people to the Light thou turns them to darkness from the

Light. And whereas thou say'st because I did not set thy Letter by mine upon the Door, therefore I favour of a fleshly spirit in divers Circumstances.

That which thou has particularized I answer, for not setting it upon the Door, because it was not an Answer to my Queries, therefore thou favours more of a fleshly spirit, who did not answer them, nor convince me wherein I had done wrong.

And whereas thou sayest, *Thomas Curwen* and *William Wilson* when we came to conferr with thee about the Meeting according to thy former Challenge, which thou villifies us, and sayes we came to provoke thee, and with many heavy censures, as *John Cowert* can witness; now ye people of *Lancaster* may see what a sufficient witness he hath brought to be a witness for him, who is a common Drunkard; this you may judge what spirit his Book came from, for thou at that time in thy Chamber didst lay down for Doctrine and Principles, that the Scriptures was the Author of thy faith; who art ignorant of the Scriptures, and of the Ministers who taught the Christians that Christ Jesus was the Author and finisher of their faith, and as for hard or heavy censures we deny them, for we speak the truth in plainness, and thou wouldst not meet according to thy own Challenge, but putting us off from time to time, that was the occasion of our coming unto thee, to thy Chamber; but thou should have set down thy own carriage and behaviour in envy and malice towards us in thy Chamber, who sweld, and puffed, and bid us go out of thy Chamber, why did we come there, after thou had challenged us, for we came to thee about thy Challenge, and the Meeting, and thou in a fury cryed get you out, get you out of my Chamber, what do you do here? As though we could not be admitted into thy presence thou was so high, and scornful, and for thy saying thou was forced to intreat us to go out of thy Chamber, thou was past intreating, thou had like to have laid violent hands upon me, as thou didst afterwards; and if thou hadst not given us a meeting being thine own Challenge, how could we judge otherwise, but that thou dar'st not stand to thy word, & it's a lye in saying we provoked thee to it, it was thy own Challenge, and then thou speaking with *R. C.* and *R. J.* about the Meeting, and appointed when the day and hour should be, and that thou was willing to give *Thomas Curwen* and others a meeting according

according to thy former Challenge and thou would dispute about Christ the Light, that enlightens every man that comes into the World, by the Lords assistance; but this Lord failed thee, for poor old *Henry Wood* a labouring man that cannot read a word on a Book, gravelled thee so, that thou was not able to answer him; and as for R. C. and R. J. what language dost thou give them now, who accounted them sober men before; thy mind is soon altered and changed; *John Wiggan* disprove that Christ doth not enlighten every man that comes into the World with a saving Light, or that the Light where with every man is enlightened is not saving; Mark people, the Light in it self is not saving, and then the insufficiency is in the Light according to his judgment; but we say there is sufficiency in the Light, for God saith my Grace is sufficient, which none can deny but that the Grace is this Light; and secondly that Christ the Light which doth enlighten all, &c. that, that is not saving is contrary to the Scriptures, which saith Christ is the Salvation to the ends of the Earth; Christ saith I am the Light, *John* 1. 8. 12. and this Light Christ is sufficient to save and to give the knowledge of God, *Cor.* 2. 4. but as Christ saith in *John* 3. 20. Some hates the Light, and as *Job* saith, some rebell against it, in whose steps *John Wiggan* thou art found.

And whereas thou sayest first, *that nothing be asserted but what may be proved by Scripture, and that nothing be determined but according to the Scriptures;* &c in thy Answer thou could make nothing good that thou didst assert against the Light of Christ which thou opposes; for that which thou didst assert was against the plain Scripture and the words of Christ in which thou confutes thy self, whose determination if it had been possible was to oppose the Scripture, instead of asserting by Scripture; what thou didst assert.

Secondly, Whereas thou sayest, *that the Meeting may be peaceable and quiet, without railing or reproachful speeches, and that the whole debate may be carried on with a spirit Love and meekness.*

Ans^w. *John* thou and thy people quickly broke this order, dost thou not remember what a heat and passion thou was in, cocking up thy Hat like a Ranter, and thy people of such a heat, that *John Berley* was fain to stand up and reprove one of them, and G. F. often bid you be sober, for the things of God was weighty, and should

should be spoken of in the fear of God, and that he should not be so rash and hasty.

Thirdly, *The Meeting may be orderly and without confusion, that is that one may have as much time allowed to speak as another, and that but one speak at once, and that none disturbe him that is speaking.*

Ans. I wonder *John Wiggan* that thou shouldest not be ashamed to publish such things in the sight of men! for thou was the first man that made a disturbance, that spake when another was speaking, (to wit) *William Wilson*, and afterwards when *George Fox* was speaking, and afterwards thy people ran into the same, and so broke your own order, and run into confusion, and when thou should have answered to the people to the matter, thou fell a preaching to the people, and when *Thomas Curwen* would have stood up and have spoken, thou would not let me; so that I see thou art nothing but a man of fair words, so thou didst not give time but thou brakest the time, and therefore was we forced to cry for order so oft' amongst you.

4ly. And whereas thou sayest, *that the Meeting may continue three houres, and at the most not exceed four, because of the occasions of friends afterwards, if these be concented unto, let him that is appointed to treat with me, subscribe his name, &c. and what we could not agreed to R. C. R. J. let him know.*

Ans. Most of this was done according to his desire, and let him take what time he would to oppose Christ the light, which lightens every Man that comes into the World, and though he had his will granted, all he did was to no purpose.

And all people may see whether this was a rational Letter or no, and how that we would not limit the truth to an hour, (as he did before) for the Spirit of truth is not to be limited, though that we let him take his own proffer, and go away when he would, and thou should not have spoken of points wherein this paper differed from thine, but thou should have perticularized them, that the Reader might have seen them and whereas thou saidst, we said that thou durst not meet us, therefore thou sentest another paper; why if thou had said thou would not have met us, thou might have said so, for it was thy own Challenge at first, and not ours, and thou should have named them that said so, for no Man put thee upon it at first to speak against the light of Christ, but thy own mind, and
thou

thou sayest in thy next Letter, *about the third hour, in the fore-part of the Day, which I call the ninth hour*; and *Jo. Wiggan*, was it but three houres since it was Day to the ninth hour, I pray thee answer me these natural things, for thou hast not answered me the spiritual.

And so, afterwards when thou hadst denyed thy first Proposition to us, that we should appoint time and place, we left it to thee to appoint time and place, and so took thy own, who had contradicted thy former, who would not grant to us that which we granted to thee; and whereas thou sayest, *my friend, and I urged thee to dispute against the Light of Christ*, thou say'st not true, for it was thy own Challenge, for we but bid thee make good thy Challenge, and that which thou hadst so boldly asserted against Christ the Light.

And as for thy saying, *thou wouldst maintain in the strength of the Lord thy assertion (to wit) that Christ did not enlighten every Man that comes into the World, with a saving light, - neither that the Light wherewith all Men is enlightened, is saving*; and this neither thee nor all thy people, with all the strength you had could do, but that which thou didst maintain, was to your own shame.

And whereas thou sayest thou wouldst do it through the strength of the Lord, that was false, for all thy strength was to fight against the Lord, *who is the Saviour of all men, especially of them that believe*; so saith the Apostle.

1. And whereas thou say'st over and over again, *that all things should be proved by the Scripture*; and thou proves nothing to the matter.

2. And whereas thou say'st again and again, *that the Meeting may be peaceable and quiet*; and thou was the first man that disturbed it.

And whereas thou say'st, *the words were left out as railing and reproachful speeches*; (we thought thou wouldst call the plain truth railing) and thou hoping that the thing would be so carried on; it was so on our part, but thou and thy people brake out into disorder, and scornful speeches, that thou was often reproved for thy immodesty; and as I said before thou was the first man that was disorderly as thou speaks on over again; as also thou was the first man that very uncivilly brake the order of one speaking at once; neither didst thou

thou observe it; and as for limiting time and hour, that is answered before, and seeing the Meeting was put off with a pretence by the Jaylor as thou sayest, we met with thee another day according to thy appointment, and we know thou didst make an Oration before the meeting, and then propounded that which thou could not maintain, *That Christ doth not enlighten every man with a saving Light, that comes into the World, &c.* And I *John Stubbs* stood up and told thee, that Christ did enlighten every man that comes into the World with a saving Light; and *Richard Cubban* did not alter what thou had spoken and written, as the Reader may see in thy Book; and why dost thou say that I *Richard Cubban* was perswaded with much ado, for when thou would not stand to what thou had written and spoken, then I stood to what thou would agree to, and this was but a shift from thy own words, we lookt thou should have made every word good, thou had written and spoken, but thou shifts from thy own words, and therefore we let thee have what words thou would stand to.

And whereas thou sayest, I (*John Wiggan*) proceeded to prove, premising first that the Question was not, *whether there be some Light that comes into the World, nor whether Christ do not enlighten true Believers with a saving Light, forasmuch as I denyed not but did affirme there was some Light in every man that comes into the World, and true Believers was enlightened with a saving Light.*

Ans. In thy assertion there was no mention of unbelievers as all may see in thy Book, but thy assertion is, *Christ doth not enlighten every man that comes into the World with a saving Light; then Believers are not according to thy words, for thou sayest, the Light wherewith every man is enlightened withal (which we say is the Light of Christ) is not saving; and yet again thou contradicts thy self, and saith Believers are lightened with a saving Light; but and if Believers be enlightened with a saving Light, and unbelievers be not, how are they then condemned for their unbelief; this Question neither thee nor thy people could answer.*

For thy proof that Christ doth not enlighten every man that comes into the World with a saving Light, thou sayest, *that Christ doth not enlighten no man but by his Spirit; but Christ doth not give his Spirit to every man that comes into the World, therefore he doth not enlighten every Man that comes into the World with a saving Light.*

These

These words proves nothing at all but thy own ignorance of the Scriptures; for God saith by his Prophet, *that he would pour out his Spirit upon all Flesh in the latter dayes*: And the Apostles saw those dayes come in their time, as in *Acts* 2. and so this being proved that God pours out his Spirit upon all Flesh, then he enlightens every man that comes into the World with a saving Light according to thy own assertion; and so this overthrows thy opposing assertion; *And the manifestation of the Spirit is given to every man to profit withal*, 1 *Cor.* 12. 7. Now thou contradicts the Apostle here, the true Minister he saith every man, but thou gives him the lie, and saith, not every man, God gives his Spirit unto; but we say with the Apostles and the Prophets that God hath given his Spirit to all, as in *Joel* 2. *Acts* 2. 1. *Cor.* 12. and they that do not profit in the Spirit, are such as grieves it and quenches it, and rebels against it; as in *Nehem.* 9. and many other Scriptures which might be mentioned; and as for the many Scriptures thou hast quoted they are to no purpose.

And thou sayest, *that thy first Proposition is clear, from Isai.* 59. 12. this contradicts thy Proposition, this speaks of the New Covenant Christ; and in the 60. *Chap. ver.* 3. and the 11. 12. how that the *Gentiles* that wicked people should come to the Light, speaking of Christ; and this quite makes against thee; that saith Christ, doth not enlighten every man with a saving Light; and *John* 4. 16, 17. but thou shouldst have read the 16. of *John* as well as that, where thou may read they have the same Comforter, the spirit of truth, which leads the Saints into all Truth; and how can thou or the World receive this Spirit, which will not believe in the Light but hates it? so this proves that all men have the Spirit, and overthrowes thy assertion, and Christ the Corner-stone breaks thee to pieces, who opposes him and the plain Scripture, which all people may read; and leaves out that which makes against thee, and *Ephes.* 1. 17, 18. because the Saints had the spirit of Wisdom, and the eyes of their understandings was enlightened; this thou brings to oppose Christ the Light, and the Apostles Doctrine and Testimony; that Christ did not enlighten every man that comes into the World, and his Light is not saving; which thou might as well deny Christ and say he is not saving, who is the Light; for none of these Scriptures doth say that Christ doth not enlighten every

man that comes into the World with a saving Light; and *John* 16. 13. makes nothing for thy purpose; and whereas thou sayest, Neither is there any other way by which Christ doth infuse a saving Light into any man but by his Spirit, 1 Cor. 2. 10, 11, and 12. vers.

Ans. I pray you all people read this Scripture over, and see whether there be any such word as Infusing a saving Light into any man, but by his Spirit; you may see how he wrongs the Apostles words, with his own words; and wrongs *John's* words also; for we know that the natural man knows not the things of God, but by the Spirit they are understood; for the Natural man quenches and grieves the Spirit of God, and so walks despitefully against the Spirit of Grace, therefore this is no proof that he hath it not, because he cannot discern the things of God, for the things of God are opened to him as he obeyes the Spirit of God.

And thou saith, the assumption is proved by *Jude*, that some are natural, not having the Spirit: this of *Jude* proves that they had it, and went in the error of *Balaam* from the Spirit; and these could speak the high words, but it was in hypocrisie; and so this Scripture clearly overthrowes thy argument, which thou takes for a proof against *John's* Doctrine, who saith, Christ doth enlighten every man that comes into the World; And *John* the 14. 17. which thou brings to prove that Christ doth not enlighten every man that comes into the world with a saving Light; which saith no such thing, but proves thy own weakness and ignorance; for how should the world know Christ, or see him; when they hate his Light that comes from him, and will not come to it because it doth reprove them, and there Christ the Light testifies against the World, because their deeds be evil; read *John* the third, and other places. Again, thou bringest *Romans* the 8. 9. to prove thy assertion; and sayes, some men have not the Spirit of Christ: Now people, see if this Scripture doth say in plain words that some men have not the Spirit of Christ, and see how he has wronged the Apostle, and perverted his words; and whether the Apostle did not tell them (in the first of the *Romans*) who were wicked people, That, that which might be known of God was manifested in them: yet they Reprobated from it, and so their hearts were darkened, and so was not led by the Spirit as the Saints was, and so they that quench the Spirit, and will not have it to lead them, how are they Christs? and

and so mark, the same Chapter in the following words, *They that are led by the Spirit of God they are the Sons of God.* And so thou mayest see how thou goes about to overthrow the Apostles words and Christs Doctrine; thou hath a strange Doctrine and Preaching of thine, to preach to the world, and tell them they have not the Spirit, nor a saving Light. And so all thy Testimonies thou hast brought doth not prove thy Proposition to be true, that Christ doth not give his Spirit to every man that comes into the World, which the 18. of *John* overthrowes thee.

And I disliking thy assumption, (as thou callest it, but many ignorant people doth not know what thou meanest, but thou wouldst cover thy self by thy dark words;) for no proof that thou brought was to purpose; for that of *Jude* which speaks of such as went in the way of *Cain*; I say *Cain* had talked with God, and heard his voice, though he was a wicked man; and this thou brings to prove, that wicked men have not the Spirit, and doth not know the things of God, but *Cain* knew God, for he talked with him, and that must be by the Spirit; and those that *Jude* speaks of were such as had been with them, and went from them into the way of *Cain*; or how could it have been said they had err'd, and had not the Spirit and the way.

And here people may see thou neither knows the Scriptures, nor the power of God, as wise as thou thinks thou art, for my words were not, that they lost it, but that they err'd from it, according to the Scripture; and why couldst thou not put in all my words I spoke, but perus'd my words, and so left out that which pinched thee; for I have borne my Testimony amongst many of your people, both in *England*, *Scotland*, and *Ireland*, and other places, which many is come from you, and sees your deceitful wayes of darkness opposing the Light; for I my self was one of you, and now walkes in the light of the Lamb, Glory for ever to the Highest; And why doth thou wrong me, for I denyed thy Proposition, and held forth Christ the Saving Light.

And whereas thou sayest by the way, *If a Scripture pinch us, we will not stick to give a meaning to it, and such an one as may best suite our purpose.*

Answer. This is false, for I gave no meanings to the Scriptures

but as they are, and there is no Scripture that thou brought which pinched any of us, but they nip and pinched thee as thou callest it: And thou say'st, thou replied, *that it could not be that those in Jude ever had the Spirit, because they were sensual and natural, and went in Cains way:* and here all may see, thou left out the word how they went in the way of Cain, and error of Balaam; and Cain talked with God, and that must be by the Spirit, as I said before; and God said, should he not be accepted if he did well, &c. therefore Cain had the spirit of God; and they that went in his way from the Christians err'd from the spirit, the righteous way, and so became natural, and sensual, in the self separation from the spirit where thou art; and that in the second of *Corinthi.* is answered before; and now people see if *Jude* and the first of *Cor. 2. c.* doth say that natural and sensual Men had never the spirit, and you may see how this man perverts the Scriptures and wrongs them for his own ends; for these Scriptures speaks no such things as he doth; and how can the natural man discern the things of the Spirit of God when that he grieves the spirit of God, by which he should receive them, and errs from it, as in *Jude*, and is not led by it, *Cor. 2. and Rom. 8.* and they that quench the spirit of God in themselves, will oppose it in others, as thou do'st; and those that are led by the spirit of God, they are they that discern spiritual things and they that quench it doth not; and thou repeats the 2. of *Cor. 2.* to no purpose for thee, and they cannot discern the things of God that quenches the spirit, and errs from it, but they can discern the things of God that are led by the spirit of God, as in the 1 *Cor. 2.* and this doth not say, he hath not the spirit of God, thou wrongs the Scriptures in that, and adds to the Apostles words, for all people may see that reads thy words and the Scriptures, what a pittiful meaning thou gives to the Scriptures here, and speaks thy own words, and would make people believe they are the Apostles words, and so wrongs and belies the Apostles.

And as for thy charging us with disorder as I said before, thou was the first man that was disorderly, and thou spake when another was speaking, and thy people many of them spake together; and why do'st thou complain and say some of us spake, one after another, for this was the agreement that one should speak after another;

ether ; and that thou could not have time to answer, and thou had more time then any, but its thou that did not speak to the matter in hand, but fell to preaching to the people ; and thou wrongest us, for we spoke orderly one after another, except we spoke when you were speaking disorderly, and of your speaking unreverently of the things of God , and our asking the questions was to have thee make good the thing in hand, which thou could not do ; and this is thy shift, to say, *thou was obstructed* ; but tell me who obstructed thee, for not answering *T. C.* and old *H. W.* their *Queries* this half years time, but thou would have had all the talk to have held what errors thou would, and none to oppose thee ; and it seems *M. F.* and *G. F.* the truth that they spoke there tormented thee ; and where thou say'st *G. F.* coming in about that time thou was replying to *J. S.* this is false, for thou was speaking to *M. F.* and held the debate (a good while after *G. F.* came in) with her, and then *G. F.* (many people standing upon the *Formes*) upon which he stood up upon , and set one foot upon the edge of the Table, for thou was gotten to the uppermost end of the Table, in the highest place, Priest like, and what a great advantage hast thou taken here, because *G. F.* stood up upon the *Forme*, did not thou and the other Priest stand upon the Table before *George Fox*, and was so unruly, ~~not~~ to be gotten off the Table, and thy own people stood upon the *Formes* scoffing and revileing, and because that *G. F.* stood but the one foot upon the *Forme*, and the other upon the Table leaning upon his Knee ; this thou could publish in thy Book as a great transgression.

And whereas thou sayest thou was standing ; that is false, for thou was sitting ; and when *G. F.* spoke to thee thou cockt up thy Hat, more like a Ranter , and a Player in a Tavern, then one employed in the service of God, and *G. F.* reproved thee, and told thee the things of God was weighty, and that thou must not be leight ; and all the serious people beheld thy vanity and weakness, and perverting the Scriptures.

And whereas thou sayest, where thou and others were standing on the ground ; that is false too, for many of you were sitting, we did not see you so reverend, though some its true were standing, and stood there where thou should not have stood, and *G. F.* did take off the strength of the Scriptures alledged by thee, and made it to
appear

appear contrary to that end thou brought it ; and made it to appear that thou confounded thy own assertion, and did prove that every one that came into the World had the Spirit of Christ according to their measure ; and thou falsly believ's G. F. for he neither used undervaluing, or taunting expressions ; and I believe that none will say so but thy self, except it be some scoffers, or scornors like thy self ; and G. F. needed not undervalue thee, for thou undervalued thy self in speaking against truth, and against the plain Scriptures of truth.

And as for G. F. as thou saidst, went several times from the Table and said, the least Babe there, was able to answer thee, the dispute being not his ; liberty being granted, upon which occasion he spoke something to thee, who spoke that thou couldst not make good by the Scriptures, as after will be manifest ; and it did appear there that one of the least babes in the truth thou could not answer, (to wit) H. W. and G. F.'s. presence who is in the truth, was not so needful, whom thou scoffingly termes their Leader, or rather their misleader ; but the weakest amongst us saw, and doth see thee that thou was, art, and hath been a misleader to many of our Friends, who now see thee, who has Christ now to be their Leader, P.aises to the Lord God for ever ; and G. F. did not miserably wrest nor abuse the Scriptures as thou say'st, but spoke them as they were, but thou makes no conscience of lying, who sayes he miserably wrested them, but that which he spoke was in defence of the Truth, against thy error ; and he would have the people to understand the Scripture thou brought to oppose thy self, and the meeting was to that end that truth might be manifest to them, for we were satisfied before, and we are very well acquainted with these Scriptures that thou brought to pervert the Truth ; And thou was seen long ago for what end thy Preaching was.

And whereas thou say'st, that which G. F. spoke was not to the purpose, then the Scripture thou brought was not to the purpose, and herein thou hast confuted thy self, for that which he spoke was to the Scriptures thou brought to oppose the Truth ; but it seems thou art offended because G. F. spoke to the people, and opened the thing to them, which makes thee complain, manifesting that thou would keep and lead them in blindness and darkness, that thou might make a prey upon them still.

And

And the thing that thou laid down before the people was, *that some men that comes into the World bath not the Spirit*; and thou would prove it out of *Jude*; and when the Scripture was read, there was no such words, and yet he affirmed the same thing, though he could not prove it, perverting many Scriptures, and yet could not make any to suite his purpose, and when G. F. let him see the same, he broke out into a rage, and fury, and spoke when he was speaking, and so brake the civil order of speaking one by one; and whereas he saith, that in the *Corinthians* the manifestation of the spirit is given to every man to profit withal, was spoken to the Saints, or Church of God at *Corinth*, and not to the wicked.

The Apostle doth not say it was to the Saints only, but to every man, and Christ saith, what I say unto you, I say unto all men, watch and pray, and how can they pray without the spirit? and people, you know it was the false Prophets that limited the Holy one; and if the *Corinthians*, every one, had a manifestation of the spirit, here is an [If] it seems thou questions this, whether they had or no; and say'st thou, *Every man that cometh into the World bath not a manifestation of the Spirit*, as before its proved out of *Aūs 2.* and *John 16.* and the Apostles words was every man, and not every Saint; dost thou not pervert the Apostles words here, and also them that were Baptized by one Spirit, into one body; which were Saints; and this thou brings to prove, that the world that quenches, and grieveth, and rebelleth against, and errs from the Spirit of God, hath it not to reprove them; which any that reads, but Scriptures may see thy ignorance and darkness; and whereas thou gain-sayest, that the Apostle speaks only that the manifestation of the spirit of every man that was Baptized by one spirit, into one body; and made to drink into one spirit and not to every man that comes into the world.

Now people look this Chapter thorow, *1 Corinthians 12.* whether ye do find these words of *John Wiggan's* in it or no, that it is onely to them that believe and are Baptized, and whether the Apostle has these Limits, as he hath, and whether his words be onely to them that are baptized, and made to drink into the one spirit, and doth the Apostle say to every Saint, and every one that is baptized into the spirit, and not to every man that comes into the World, doth the Apostle say these words, but are not his words
every

every man, and not every Saint? and for the same words used in the 11. of *Corinthians*, makes nothing for thy purpose, that all men have not the spirit, for that is spoken to them that came together into one place, there the Apostle distinguishes his own words; what shifts art thou put too for to pervert the Truth.

And whereas thou sayest, this is said to every man of them and not every man that comes into the World; and now people see whether the Apostle saith, the manifestation of the Spirit is given to every one of you only, and see how he contradicts himself with the Scriptures he brings, and would pervert it; for the Apostle saith, the manifestation of the Spirit is given to every man; and not to every one of you, 1 *Cor.* 12. 7. and its given to them to profit withal, whether they do or not, and Gods spirit is poured upon all flesh, and so this Scripture makes nothing for thy purpose.

And as for *Exodus* 19. 5. this doth not oppose Gods pouring out of his Spirit upon all Flesh *Acts* 2. and *Nehem.* 9. was brought, how that God gave his good spirit to such as rebelled against him; which thou affirmed that wicked men had not the Spirit of God; and we know that the *Jewes* was called the Church and people of God, though many of them fell, for their wickedness; but these that rebelled against it, had it, that were wicked people, which thou denied, and said, that no wicked people had the Spirit of God, which after thou confessed, and so hast overthrown thy Assertion; and so thou saith and unfaith.

Secondly, Thou saith, though it be said he gave them his good Spirit, it will not follow that every particular or individual Israelite had this good Spirit, but such as were Israelites indeed.

Ans. Thou hast confessed that the Righteous hath the Spirit of God, so thou art to prove that the wicked hath it not, and in *Jeshuah* the first, there is nothing spoken in that Chapter, that God doth not pour out his Spirit upon all Flesh, and that wicked men hath not the spirit; there is nothing at all for his purpose; all that reads it may see: And as for *Romans* 2. 28, 29. this confounds thee; all that reads it may see, for this brings people to the spirit of God in them, that they may be Jewes in the spirit; and the *Romans* its known, they had been Heathens and wicked people,

people, yet they had the Spirit; and all being not Israel that he *sp* Israel, Rom. 9. 6. we know that neither are all true Christians that saith they are Christians; but are such Israelites and Christians that quench the spirit as thou dost; but thou denies that all men have it, and so opposes the very Doctrine of the Apostles and Prophets.

And whereas thou say'st, that saying in the 9. of *Nehem.* must be reserved thus, Moses had that good Spirit, and God promised to take off that good spirit that was upon him, and put upon the seventy Elders, Numb. 11. 17. thus Joshua was a man in whom was the Spirit, Num. 27. 18. and had another spirit than many others had, and was fitted thereby for the conduct of the Congregation, Numb. 27. 16. but it cannot hence be inserted, that all or any of the fleshly seed of Abraham, or such as were born after the flesh had the spirit, but such only as were born after the Spirit, Gall. 4. 23, 29.

Ans. This is John Wiggan's conclusion, and meaning upon these Scriptures which he hath brought to prove, that every man that comes into the world hath not the Spirit; which are not to that purpose at all, and doth the 9. of *Nehem.* speak that Joshua had the spirit, and Moses, and that it was put upon the Elders, and was these them that Rebelled and slew the Lords Prophets, and turned against him; what Prophets of the Lord did they slay. because thou sayest that in *Nehem.* must be reserved that Moses had the good Spirit, &c. and they after the flesh, or any of the fleshly seed of Abraham, or such as were born after the flesh had not the spirit, but such as were born after the spirit, &c. and *Nehemiah* said generally he gave his good spirit unto them, not only to Moses and Joshua, but such as turned their backs on the Lord; which thou cannot prove that ever Moses or Joshua slew the Lords Prophets, &c. and that God deliver'd them into the hands of their enemy, to be vexed and troubled; and as for Numb. 11. & 17. doth not prove that the Children of Israel had not the spirit of God; nor Numb. 27. 16, 18. for that saith, God is the spirit of all flesh; that proves against thee; for the Children of Israel had heard the voice of God, and knew the power of God when thy came out of Egypt, and knew his Law, and so he was called their God; and so they knew the things of God, which they could not have done but by the spirit of God; and Moses said they were the Children of
E God,

God, and were a holy people, *Deut.* 14. and they were to hearken diligently to the voice of God, &c. and he had set his people the *Jewes* the seed of *Abraham* after the flesh above all Nations of the Earth, *Deut.* 28. and yet thou sayest, all *Israel*, nor any after the flesh, had not the Spirit; and *Gall.* 4. 23, 29. doth not prove that *Israel* after the flesh had not the Spirit, because, they were not born after it; for those that persecutes them that are born after the spirit, grieves the spirit of God in themselves; as Christ said, the Kingdom of Heaven was in the Pharisees that persecuted, and the *Jewes* that stopt their Eares, and shut their Eyes, and would not hear, nor see, least they should have been converted and healed; and that which they stopt their Eares, and shut their eyes too, plainly appears it was the Spirit, else what did they backslide and erre from, and quench, and grieve; so it is evident that all these Scriptures thou hast brought, is to no purpose to prove that all men hath not the spirit: And whereas, thou brings *Gall.* 4. 6. of such as were Sons of God, they may, and oft do grieve the spirit of God, it doth not say they may, and oft do grieve the Spirit, in the *Ephes.* 4. 30. but this thou brings that the Sons of God grieves the Spirit of God, and quenches it, and not the wicked; was there ever the like heard, for we say, and the Scriptures saith, it is the wicked that grieves the Spirit of God, and thou sayest, it is the Sons of God; and as for *Acts* the 7. 5. which we alledge, which speak of their rebelling, vexing, and resisting of the Holy Spirit; and by this it is manifest that they had the holy Spirit, agreeable to that in the 16. of *John*, and these were they that oppressed Christ, as a Cart under Sheaves, and such vexed the Spirit, as in *Eccles.*

And whereas, thou sayest, *all that do grieve, vex, and resist the Spirit of God, have it not; but they resist the Spirit of God in the Prophets*: This is thy meaning, we know they resist the Spirit of God in the Prophets, when they first grieve it in themselves, as thou dost; and as in the fourth of *John* the World receives him not; how should they; when they hate the Light, and resist it, as thou dost; but the Spirit reproves them, therefore, they have it, though they cannot receive it, nor receive Christ, but hate him, and so it is thou that grieves Gods spirit in his Servants.

And whereas, thou sayest, *when Steven said they do resist the holy Ghost, it was the Spirit in him, by which he spake, as in Acts 6. 10.*

as in like manner they resisted the spirit in the Prophets, as Acts 7. 52. which of the Prophets have not your Fathers persecuted, &c. This again is thy meaning, but the Scriptures doth not say as thou saith, for those that resisted the Holy Ghost in Stephen had received the Law of God by the disposition of Angels, &c. Acts 7. 53. now the Law of God was the things of God, and the Angels ministring Spirits; so these that had the things of God had the spirit of God, and when they kept not the Law of God they quenched and resisted the spirit of God, both in themselves and others.

And whereas thou sayest, when the mighty power of God was put forth in signes and wonders in Egypt, and the Wilderness, Numb. 14. 11. 22. and they believing not his Spirit not in them, but put forth those mighty workes; and speaking in Ioshuah and other faithful Witnesses for God in that day; thus the spirit of God was vexed in Noah and Lot, by the wickedness of the Old World, and not in the wicked, who being strangers, and without God in the world.

Answer. None of these Scriptures doth say as thou say'st, that the wicked had not the Spirit of God to grieve, but that it was only grieved in Ioshuah, Noah, and such like; as for Numb. 14. such as had seen the wonders of God ten times, and yet did not hearken to the voice of God, and therefore they erred in their belief, as vers. 11. now how can these hear the voice of God and have not the spirit of God.

And the Apostle said, they did all drink of the spiritual Rock, and all eat of the spiritual Meat, and the Rock that followed them was Christ; and yet thou say'st, they had not the Spirit of God to grieve in them, 1 Cor. 10. 3, 4, 5. and when they lusted and tempted God, and murmured against God and fell, then they grieved Gods spirit; and yet thou say'st, they had it not to grieve, but it was only grieved in others; and had it been Righteous with the Lord in one day to cause 23000. to fall, if they had not grieved his Spirit which he gave them, and so they griev'd him: and dost thou not believe that the Apostle and those *Corinthians* had the spirit of God, who sayes, let not us tempt God, as they tempted him, nor murmur as they murmured; and Heb. 3. the Apostle sayes to day if you will hear [his voice] harden not your hearts as in the provocation in the day of temptation in the Wilderness, when your fathers saw my works, I was grieved with that generation they

do always erre in their hearts, and what did they erre from in their hearts, if it was not from the spirit, for when they had heard God, they did provoke him, though all that came out of *Egypt* did not provoke him, for as the Gospel being preached to all Nations, the word was preached to them, but the word did not profit them, not being mixed with faith in them that heard it, *Heb. 3. and Heb. 4. and in Rom. 10. The word of faith which they preached was in the mouth, and in the heart, which all had heard, and can any hear the word, and have not the spirit, and is not the word spiritual, for doth not the Apostle say to the Romans, which had been Heathens, and Moses to the Jewes, Deut. 30. from the 10. to 15. vers. which faith, It was not far off, nor bidden from them, which faith, they need not say, Who shall ascend up into Heaven, or beyond the Sea to bring it, but the word is very nigh, even in thy heart, and in thy mouth, that thou maist do it,* so good, and evil, life, and death, was set before them, and this was spoken as well to those that did disobey God, and for their wickednesse, should be scattered among the Nations; if haply thence they should turn from their wickedness, and turn unto the Lord, and then they need not say, who shall go up to Heaven, or to beyond the Sea to bring the word, for it was very nigh them, in their hearts, and in their mouths, that they might obey and do it, and the Scripture witnesses the fulfilling of this upon many of them.

And whereas thou sayest, *That the spirit was vexed in Noah, and not in the old World,* this is contrary to the Scriptures, for the Lord said, *My spirit shall not alwayes strive with man,* and how that the Sons of God saw the Daughters of Men, and took of them *Wives of all that they chose,* and how that all flesh had corrupted its way, which shewes they had a way before they corrupted it; but thou sayest they had not the spirit, doth not the Apostle say, *1 Pet. 3. 18, 19, 20. vers. That Christ preached to the spirits in Prison, which sometimes were disobedient, when the long-suffering of God waited in the dayes of Noah;* and what Prison is this, and what Prison is it that the Prisoners of hope must shew themselves forth, and as it is written, *Sodom gave its self over to fornication, &c.* wherefore God brought his vengeance upon them, who judges the World in righteousness; this shewes a transgression, that they went from the good, and gave themselves up to wickedness, as spiritual

Sodom does now, and if wicked Men have not the spirit, (as thou saist) how then can God, who is a spirit, judge the World in righteousness, and doth not the Apostle justify the Heathen Philosophers for saying, *We all live and move in God*, Acts 17. 27, 28. that if haply they might feel after God, and finde him, though he be not far from every one of us; and how can they feel after him and have not his spirit, which thou ignorantly with thy mind pult up, sayes, they have it not; and because the Saints was a habitation of God through the Spirit, therefore, thou asserts wicked men have not the spirit to vex and grieve it; but this proves it not, that such as be without God in the World, and strangers have not the spirit of God in themselves to grieve and vex, thou saist; for that which may be known of God, was manifest in them, and when they knew God, they did not glorifie him as God, but became vain in their imaginations, and changed the truth of God into a lye, such becomes strangers to the life of God, Rom. 1. so these Scriptures overthrowes thy assertions, and proves that wicked men grieves the spirit of God in themselves, as well as in others.

And whereas thou saist, *Job. 16. 7, 8.* if I depart, I will send the Comforter, &c. thou saist by this promise Christ makes, is to send the holy Ghost after his departure; it is evident enough that this Scripture can be no proof of thy assertion, (to wit) that every man that comes into the world hath not the holy Ghost; for if every man had him when he came into the world, what need was there he should be sent to them, after Christs Ascension? nay rather, this shews they had him not before he was sent, and so not till after Christs departure, which destroyes thy opinion; yet thou grants the holy Ghost is come after Christ ascended, to the Apostles, and to reprove the World; so by this thou hast overthrowen thy own opinion and assertion; and we say that Christ doth enlighten every man that comes into the World, and is a Saviour, and the Light is saving; and the holy Ghost is given to reprove the World, and lead the Saints; and its proved before that the wicked resisted the holy Ghost, before Christ came in the flesh, and the holy Ghost was given to the Disciples after Christ was ascended, and he should reprove the World; but thou denies it, and sayes, they have it not; and so demes plain Scripture, and perverts

perverts our Words; for our Words is, *That Christ doth enlighten every Man that comes into the World*; and sayes, believe in the Light, and the holy Ghost reproveth the World for their unbelief in the Light which leads the Saints unto all Truth.

Secondly, Thou sayes, *this promise is made particularly to the Disciples of Christ, I will send him to you, and not unto the World.*

Ans. Why dost thou wrong the Scriptures, doth it not say, when he comes, *He shall reprove the World of Sin, Righteousness, and Judgment; of Sin, because they believe not in him*; - was he sent then only to the Disciples, and not to the World? read *J. 16. 7, 8, 9, 10.* over again, and see thy own ignorance and darkness; and its sufficiently proved that the wicked resisted the holy Ghost before Christ came; as also they that killed the Prophets, and also its proved that Christ did send the Comforter to his Disciples after his Ascension, which Spirit should reprove the World; and though the Disciples were led into all truth by the Spirit, by which they was to preach the Gospel to all Nations, that the name of Christ might be spread over all; this doth not disprove the spirit of reproveth the World; which thou in thy ignorance brings to prove that the World hath not the spirit to reprove them; and in the 17. of *John* Christ saith, that they all may be one as thou Father art in me, and I in them, that the World may believe that thou hast sent me: Now how can the World believe, if they have not the Light and the Spirit in them to believe in, seeing Believers *bath the witness in themselves*? and as for Christs Miracles and signes which some believed, and some gain-said; for some said, he did Miracles by the Prince of Devils, such stop their eares and closed their eyes, least they should be converted; as *Acts 27.*

And thou sayest, the holy Ghost was poured upon none but who repented and believed; this is thy saying, who art ignorant of the Scriptures, which saith, *God would pour out his Spirit upon all Flesh, Acts 2. Joel 2. Joh. 16.* and such as repented and believed received the holy Ghost, and others resisted it, and quenched it, so that here is a difference betwixt the Believers and Unbelievers, for the one receives it, the other rejects it, though it be powred out upon all, as Christ saith, *The Word was sowne in the Field (which is the World) it was sowne upon all Grounds, upon the Thorney, the Bryrie, the High-way, and the stony Ground*; but who

who brought forth fruit, *but the good Ground*, Mat. 13. and this sufficiently proves that the spirit is powred upon all flesh, and Heb. 6. which speaks of such as were once enlightened, and had tasted of the Heavenly gift, and was made partakers of the Holy Ghost, and tasted of the good Word of God, and if they shall fall away, *we were impossible to renew them again to repentance, seeing they crucify (the Lord of Glory) the Son of God afresh, and put him to open shame;* and now Priest Wiggan sayes, these wicked men had not the spirit, nor was not enlightened, yet they crucified Christ afresh, and put him to open shame; and thus with his wisdom he abuses the Scriptures, though he hath long made a Trade of them.

And whereas thou makes a preamble upon our words, wherein we replied to thy assertion (to wit) that no wicked man had the spirit of God, but only the Saints, and thou did affirm that *Balaam* had not the spirit of God; and we proved that *Balaam* had the spirit of God, and heard the word and voice of God, as Numb. 24. and now thou hast overthrowen thy own assertion, and confesses that *Balaam* and *Saul* had the spirit of God, which thou confesses was wicked men, and thus thou hast split thy self upon the Rock, and overthrowen thy Foundation, for before thou affirmed none had the spirit of God but believers; and *Balaam* prophesied of great things to the *Jewes*, and God spoke to him, and we know there is a difference betwixt those that grieves the spirit, and those that walks in it; and before thou was ignorant of these Scriptures, as *Balaam* and *Saul* having the spirit of God, and now thou confesses that wicked men may have it upon some occasions, but sayes all wicked men hath it not, read over again *Joh. 16. Acts the 2d.* That the Holy Ghost should reprove

John Wiggan
overthrowes
his assertions.

the World; and God would powre out his spirit upon all flesh, which before thou would limit only to Believers, with thy dark imaginations; and how darest thou preach the Scriptures, which are the things of God to wicked people; who sayes they have not the spirit of God, and here again thou overthrowes thy assertion, and thou sayes it is the spirit of God in the Ministers of Christ that must convince the World; and when as we bid thee, (who looks upon thy self to be a Minister of Christ) convince us of any evil we have done, thou shuffled it off, and said God must convince us,
and

and so confuted thy Assertion; and whereas thou wrests and perverts the Scriptures, and sayes, *Balaam did not see the Starr of Jacob*, which it is said at a full stop, by *Balaam*, *there shall come a Starr out of Jacob*, and a Scepter shall rise out of Israel: Now how could he prophesie of it, if he did not see it? and this overthrowes thee and thy Assertion, who never saw so far as *Balaam* did.

And whereas thou sayest, *they shall see him when every eye sees him*; by this thou confounds thy own assertion, for none can see God or Christ without the Light of the Spirit; and thou confesses every eye shall see him; and we may help thee a little further, *for every tongue shall confess, and every Knee shall bow, at the name of Jesus*; if thou knew what his Name is, then thou mightest know that the *Light of the body is the Eye*, which sees God.

And whereas thou brings *Job*, who said, when I see for my self, and with my eyes, and this thou brings to prove that *Israel* and *Balaam* should not see till the latter day; and thou maist read *Job*, and confute thy self, *Job* 42. who saith, *I have heard of thee by the hearing of the eare, but now my eye seeth thee*, here *Job* was a true Prophet, for before he said he should see him, now he sayes he did see him, and thus thy ignorance (knowes not Scriptures) appeareth, and we know what the Believers saw, and are satisfied, and we believe thou hast not come so far as *Balaams* Ass, nor heard the voice of God as he did, though thou would sit as a Judge of the World, and in the Saints conditions.

And whereas thou sayest, that the Spirit of God dwelt no more in *Balaam*, then the Angel of the Lord dwelt in the Ass; and one of thy people said, (which thou say'st is no Baptist) that *Balaam* had no more spirit then his Horse; he was one of thy followers, and took thy part, and thou didst not gain-say him then; and now thou say'st in effect the same that he did.

And that the Spirit of God dwelt no more in *Balaam* then the Angel did in the Ass; then let all people read *Numb.* 22. *Numb.* 23. *Numb.* 24. did *Balaam's* Ass praise the Tents of *Jacob*, and blest *Israel*, and prophesie to many people; and will God bring *Balaam's* Ass to Judgment as he doth *Balaam*; for *Balaam* erred from the Spirit, (but thou cannot say his Ass did so) and loved the wages of unrighteousness, and hast not thou been there, to run greedily

greedily after the error of *Balaam* for gifts and rewards; does not thou remember a difference bewixt 40 l. and 100 l. for preaching about *Manchester*, and who should have had this, *John*; and God testified against the error of *Balaam*, but not against the *Ass*, as in *Jude*; and here its proved *Balaam* had more spirit than his Horse, (as you called him) which overthrowes the assertion of thee and thy fellowes: And whereas thou makes a great transgression, because, we said he was a *Baptist*, if thou be a *Baptist* he maintained thy Principle, and was one with thee, and why dost thou deny him now.

And whereas thou sayest, *there is a Light or Law in every man, which convinceth and reproveth of sin, and this made Judas bring the money back again, and this (thou sayest) doth not reprove of unbelief: Judas was made a partaker of the Ministry, and had he no more then a natural man, is this according to thy knowledge of the Scripture? did this which convinced Judas not reprove him of his unbelief? did it not make him confess he had sinned in betraying the Innocent blood? did he not see his unbelief and wickedness here, Mat. 27. and to prove thy assertion thou brings Rom. 2. 14, 15. which sayes the Gentiles that have not the Law, do the things contained in the Law, shews the work of the Law written in their hearts, their consciences bearing witness, &c. and if thou read the 16. vers. thou may see that this witness speaks, in the day that God shall judge the Secrets of Men by Jesus Christ; hereby it plainly appears that in the day when God shall judge the secrets of men by Jesus Christ, this spirit which lead the Gentiles to do those things contained in the Law, will justify them; and this uncircumcision the Apostle saith, shall be counted Circumcision, as vers. 26. and doth not this Light which judges the secrets of all hearts by Jesus, convince of unbelief; so here thou hast belied the Apostle, and whereas thou sayest, this was before that promise in the 16. of *John*, we know that ----- and whereas thou sayest, that this spirit of truth was to convince the World of Sin, as in the 16. of *John*, and unbelief; here thou hast overthrown that which thou asserted in the publick meeting, for therein thou asserted that none had the spirit but Believers, and this Scripture was to convince thee, for that which convinced the Gentiles was within, by which they knew God, and was not that by the Spirit? else how came they*

to be baptized in the spirit, and circumcision in the spirit, and thus one while thou confessest, and another while denies, and so is in confusion; and goes about to bring one Scripture to overthrow another, to thy own destruction; for when the Holy Ghost was come, when the Apostle preached to the *Romans* and the *Gentiles*, which he spoke of, and preached to, was become the true Circumcision in the spirit, and the Holy Ghost was come then which was promised.

And in all thy Answers, it doth not disprove the Scripture, which saith, the World hath the Holy Ghost to reprove them; but Christs words which is our assertion stands, and thou and thy assertion by thy former arguments is shaken, and so it is proved that the wicked and unregenerate hath the Holy Ghost, which thou confessest is the spirit of Christ, though they grieve it, and all the Scriptures thou brought proves nothing to the contrary, but overthrowes thy assertion, and *John* 14. 17. is answered before, for the World and thou art unlike to receive the spirit of truth, when you reject and oppose the Light, and will not receive it, which you should believe in; for if you receiv'd it, it would not reprove you, but you would have fellowship in it; & why dost thou judge the World hath it not, when thou confessest thou hath it, and is in the same nature of the world, in envy, malice, and revenge; and *Rom.* 8. 9. proves nothing to thy assertion, but saith, the Saints was not in the flesh, and they that quench and grieve the spirit of God, and will not have the spirit of God, but it re-proves them for their sin, &c. how can they be said to be Christs, when they will not have the spirit of Christ to lead them; and *Jude* 19. is clear against thy assertion, which speaks of such as had the spirit, and erred from it, and so became like *Sodom*, and *Cain*, and *Core*, and *Balaam*, these thou brings to prove that wicked men has not the spirit of God over and over, *Balaam* had the spirit of God, that is proved in *Numbers*; and in *Genesis* it is proved that *Cain* talked with God, and heard his voice, and he could not do that without the spirit; and *Core* knew the power of God that brought him forth of *Egypt*, and was not he of the tribe of *Levie* that ministred in the Priests office, and was he like to meddle in the things of God without the spirit; though these err'd from the spirit, as in *Jude*, and so became sensual. And thou had more liberty

berty to hold forth thy errors, then others had to hold forth Truth; and as the Serpent led *Adam* and *Eva* from Righteousness and Holiness to the Tree, by which they fell, so thou his Messenger leads people from the spirit of God within them, to something without them.

Whereas thou say'st in thy second Argument, *whom Christ lighteth with a saving Light into their hearts, he causeth the Glorious light of the Gospel to shine*, 2 Cor. 4. 4, 6. *but he causeth not the Glorious light of the Gospel to shine into the hearts of every one that comes into the World, for the Gospel is hid to some, to whom the God of this world hath blinded the mind of them that believe not, &c.*

Ans. This doth not follow nor prove that all are not enlightened with a saving light, because, the God of this World hath blinded the minds of them that doth not believe; nor it does not overthrow the promise of God, who said he would give *Him* for a Light to the Gentiles to enlighten them, who was the Glory of Israel, Luke 2. 32. and he should be Gods Salvation to the ends of the Earth, Isa. 42. 49. 6. and Isa. 52. 10. where the Lord said, *Is it a light thing that he should be his servant to raise up the tribes of Jacob, and restore the preserved of Israel; but saith the Lord, I will give thee for a Light to the Gentiles, that thou may'st be my Salvation to the ends of the Earth: and when Christ came, he said, I am the Light of the World; and he that followes me shall not walk in darkness, but shall have the light of Life, Job. 8. 12. & John* which came to bear witness of the true Light, saith, *That, that was the true Light which lighteth every man that cometh into the World, (and he sayes) that all men through him might believe: and Christ saith in the 12. of John, Believe in the Light; and he that believed is saved; so this proves that the Light is saving; and though some be darkness, and the God of the World hath blinded their eyes, because, they do not believe; yet this Light shines in darkness, and the darkness comprehends it not, Job. 1. 5. so this clearly overthrowes thee and thy assertion, to be in the darkness, and not to comprehend the Light which shines in thy darkness, for he that believes in the light is saved by it, and he that does not, is condemned; and Christ who is the Light, is the Saviour; so this proves that the World is lightened with a saving Light; though they neglect their Salvation and God is just, in judging of them; and the Saints that believe in*

the Light, and becomes Children of the Light, *it shines in their hearts, and gives them the knowledge of the Glory of God in the face of Jesus Christ, 2 Cor. 4.* but them that hate the light, *John 3.* comes to be darkened, and does not know the Father and the Son as the Saints do, for they become haters of their Salvation; and as thou and the Pharisees hating the true Light, and setting up your own wisdom, instead of the Light, then if the Light which be in you is darkness, how great is that darkness, when you stop your eares from the true Light of Christ in your selves, and set up your own way, and denies Christ Jesus the Light to be the way; and *Ephes. 4. 18.* nor *Mith. 6.* neither of these places sayes that the Light in them was darkness; but saith, *Ye were sometimes darkness, but now are you light in the Lord, &c.* and Christ saith, *If the eye be single, the body is full of light, but if it was double or evil, it was full of darkness;* and to the double or evil eye he questions, *if that light that is in them be darkness, how great was that darkness;* and this shewes there was two eyes, and the double went from the single eye which would fill the body full of light; but the double fills it full of darkness, and then calls darkness light, and denies the Light of Christ as thou dost, *Isai. 5. 20.* so all the Scripture thou brings and perverts is to no purpose, for they do not disprove the light to be saving.

And whereas thou sayes again, *Such as are lightened with a saving light are new Creatures, and are Regenerated, and such as the light is, such is the life, and it is implanted in them, and they have eternal Life;* but Christ doth not quicken, Regenerate, make new Creatures, and give life to every man that comes into the world, but some are in the flesh, born and are created in sin, have not life, yea die in their sin.

Ans. Here thou goes about to lay the fault upon Christ, that men are not regenerate, and hath not life, &c. when the Scripture plainly tells thee that it is because they do not believe, and they that do believe are regenerated, born again, and have Eternal Life, and do know the effects of the Light, and such as the light is, such is their Life; but they that doth not believe in the light, does not become Children of the Light, but remains in the flesh, and the birth of it, in an unregenerated state without life, hating the Light, so hating the life, not because they have not a saving light, but Christ saith, *Believe in the light while you have it;* shewing they have

have it, before they are children, *Joh. 12. Heb. 3.* and they that dyed in their sins, (poor man were in thy condition) they did not believe that Christ the light was he to believe in; and all the Scripture thou brings is nothing to oppose the light of Christ to unbelievers, which was spoken to the Saints, which thou perverts, for we know what was spoken to Believers, and what to unbelievers; and *Joh. 8. 24.* where it's said, *if they did not believe that he was the Christ they should die in their sins:* and the Apostle said, *all was gone astray*, both Jewes and Gentiles, *that God might have mercy upon all, Rom. 11. 32.* and so this mercy of God to the World thou denies, and God respects no man's person, as in the *Acts*, &c.

And whereas, thou brings many Scriptures to prove, *that the Saints by the Light had faith, had gift to trust in him; had power to become Sons of God, and had Christ dwelling in them by his Spirit, and by Faith, &c.*

Ans. All these is nothing to the matter in hand, for the Dispute was not about the Saints having the Light, for because Believers had it, and was grown to such conditions, this doth not make out that the Unbelievers had it not; for God sends Rain both upon the just and unjust; and God so loved the World that he gave his onely begotten Son into the World to enlighten the World; that whosoever believed in him should not perish; and such as do believe in him have faith, and comes to be Sons, and comes to receive Christ to dwell in them, and rule in them; but those that hate Light, will not have this man to rule over them; and hath not God dealt to every man a measure of faith through the Grace that is given; and doth not the Grace of God which appears to all men, bring Salvation? which is sufficient and justifies? read *Timothy, Tit. 2. Rom. 12.* and had not the unprofitable servant a Talent to improve, and was not that Talent, saving as well as the talent of the other two, that did improve them, if he had improved it, and doth not some that's wicked, make shipwrack of Faith, and of a good conscience, and turn the Grace of God into wantonness, *1 Tim. 1. 19.* these departed from the faith, and erred from the faith, and cast off their faith, and *Tim. 5. 8.* and the *16. 10.* now by thy assertion thou sayes, these had not faith, &c.

And whereas thou sayes, *We brought nothing to weaken thy arguments but that Scripture in the first of Iohn 9.* which saith, *That is*
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the true Light that enlightens every man that comes into the World; which we say is saving: but many other proofes we brought (but thou regarded none) out of *Iohn* and *Esaiah*; to prove that Christ was the Light and Salvation to the ends of the Earth; and so thou art not only ignorant of Scripture, but darker then the Common-Prayer Book, for it saith, *Almighty God which sheweth unto all men that be in error the light of thy Truth, to the intent they may return into the way of Salvation, &c.* and as for thy accusing us for wresting the Scriptures and hard censures, we speak them as they were, but it was thou that wrested Scriptures to maintain thy assertions, but could not; and when thou manifested thy ignorance, *M. F.* told thee of thy ignorance, and as it did, and yet doth appear, and by denying and opposing the light, thou manifested thy self to be a miserable Creature, and an enemy of God, and denied the Lord that bought thee; and *Rich. Cubam* proved thee out of *2 Peter 2. 2.* and *Jude*, to be the man that denied the Lord that bought thee, and to be that false Prophet that brought in the damnable heresie, and through covetousness and feigned words made merchandize of people, and by such as thee the way of truth was evil spoken of; and then ye were all in a noise and disorder, and went away in a tempest; and that which thou didst assert in plain words, [*that God denied faith to some men,*] which error thou hast left out of thy Book, it is like thou was ashamed of that, and when thou was put to prove it, and give us Scripture for it, thou seems to bring many, perverting them, but would not make it good by any, which yet it stands unmade good on thy head; and it is proved before that the Righteous had the faith, and such as was wicked had made shipwreck of it, which by the Scriptures overthrows thy assertion; and one of thy Brethren said in the open Dispute, [*that Christ did not shed his blood for all men;*] which is contrary to the Scripture, that saith, *He tasted death for every man; and is a propitiation for our sins, and not for ours only, but for the sins of the whole World* 1 Epist. *Joh. 2.* and as in Adam all dyed, even so in Christ all shall be made alive; which thou hast denied, 1 Cor. 13. 22.

And thou manifested that thou was not a rational man, as *George Fox* told thee, both in thy practice and carriage in the Meeting; who brake the Order amongst us, which was, that all might speak one by one; and thy laying violent hands upon *Tho. Curwen*; and what

What *Margaret Fell* spoke of, thou hast made manifest that to the full, and my words, *Io. Berley*, will stand over thee, for Drunkards and Swearers will not deny the Light, as thou dost; it was the Pharisees, and the Chief Priests that were most against Christ the Light, as thou art, as thou may see in the Evangelists, and when it was put to thee to make good that Christ did not shed his blood for all Men, thou didst not then, nor yet make good; but the Scriptures is against thee and thy Disciple, *Heb. 2.9.* That he by the grace of God, should tast Death for every Man; *The Love of Christ constraines us, because we thus judge, that if Christ dyed for all, then all were dead; and he did dye for all; that they that live should not henceforth live unto themselves, but unto him that dyed for all, 2 Cor. 5. 15.* and here thy judgment is contrary to the Apostles, as thou may see, what error thou and thy People are in, contrary to the Scriptures.

And whereas thou hast Published some part of (I) *James Parkes* Letter, what was thou ashamed to Publish it all, that the People might have seen the whole Letter, but thou serves my Letter, as thou dost the Scriptures, take part, and leave out part, as thy Father the old Deceiver did, *Mat. the 4.* and my Letter is true to thee, for thou long deceived me, and led me Captive in Error and blindness, where thou art thy self, and also many others, from the Light of Christ Jesus; and I told thee, and writ this to thee in private, which thou hast made publick; and it is well thou hast, that others may see thy folly and madnes, who keepest people from the light and salvation, but praised be the Lord I have escaped thy error. And it seemes thou art offended, because I *Henry Wood* called thee Priest *Wiggan*, was thou not Chapel Priest about *Manchester*, doth not the Country know it, I must not call thee Captain, nor Major, for thou hast not thy Belt, and I cannot Master and Sir thee as thy hearers does, and it is like thou will be offended if I call thee *John Wiggan*, and art not thou a Priest still, hast thou not many Collections about *Manchester*, dost thou not live better now than thou could do out of Prison; for many of your Priests have but bad Tradeing, and are broken Merchants, and whereas thou sayes thou art taught not to strive, nor to render railing for railing, *2 Tim. 2. 24.* but to be gentle to all men, how was thou gentle when thou laid violent hands on *John Abrams*, and

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was ready to tear *Tho. Curwen's* Coat off his back, so that he cryed out to thee, what, a Minister of Christ, and wilt thou fight, and yet thou praises thy self, thou art gentle and will not strive, when thy actions testifies against thee, that thou hates the light, and when thou said, *the Plagues of God was upon Thomas Curwen*; this is not rayling with thee; and said, *the spirit of the Devil spoke in him*, when he spoke truth to thee, and this was thy fury and madness, who art not fit to talk of the Saints conditions; and so it is manifest thou knows not what spirit thou art of, who dost not know the light of Christ to be saving, neither hast thou shewed forth the fruits of the spirit of Christ, with its workings: And whereas, thou would know, *where any of the Ministers of Christ, or Christ called any strange birth of the flesh, &c.* it seems thou art ignorant of the Scriptures as well as others, as long as thou hast been a Merchant, for did not Christ tell the Pharisees, *they were of their Father the Devil, John 8.* and the Apostle said to *Elimas the Sorcerer, thou full of all subtilty, who perverts the right way of God:* as thou dost, hindering people from believing in the light, *Ioh. 12. Acts 13.* and so we speak truth to thee, as thou art, we do not falsely accuse thee; and now see thee where thou art, who long deceived us, but praised be the Lord we are come to Christ the saving Light, which thou denies, and its manifest what thou art, and what thy suffering is, in the darknes against the light; and thou proves thy self a Thief and a Robber, who enters not in by the door Christ, the Light, but climbs up another way; and therefore, the sheep knows thy voice to be the stranger, *Iohn 10.* and we know what thy compassion is; but thou wants power: thou hast manifested in this Book, and the Letters thou hast sent up and down to *Manchester and Stopperd;* and thy deeds are manifest in the light which thou hates so much; and the Lord is rebuking the evil spirit, and judging it, and thou wilt feel the weight of his hand for thy maliciousness to his people; and it is thou that hath mislead and misguided the simple, who brings forth arguments to no purpose, to strike at the Corner-stone Christ the Light, it being fallen upon thee; therefore, thy Arguments is manifest to be to no purpose; and therefore, thou art thus tormented; and whereas thou sayest, *our Corner-stone being struck at, then the building must needs fall to the ground:* but I say, our foundation is Christ the Light, *Ioh. 8.* which we know.

know that thou, and all the Generation of Priests have stricken, till you are all tumbled down your selves; but Christ our Corner stone, and Foundation, and Light, never fell; but thine is fallen, and therefore thou ragest: And we do affirm in our words and printed Books, that Christ, who says he is the Light, in *Joh. 8.* he is the Dore, *Joh. 10.* he is the quickning Spirit, and he is the Corner stone which God hath laid in Sion, he is the Truth, and he is the All, and in all and above all, according to Scripture, and to be believed in, And hath enlightened every man that comes into the world; and he is the Redeemer and the word; and this thou denyest, Christ the Light, the Quickning Spirit, the Way, the Truth, the Corner stone, the Word, the Foundation, the Redeemer and the All; And here indeed, thou hast denyed the Corner stone, and Christ Jesus, which the Prophets, Christ, and the Apostles testified of; so thou hast manifested thy self against them: So never take their words to make a Trade of any more.

And thou canst not call Christ the Light, a Quickning Spirit, the Way, the Truth, the Word, the Foundation, the Corner stone, the Redeemer, this thou canst not call the True Jesus thou sayst, We do believe thee; and that thou art an Enemy to him, and them that walk in his light are manifest: and therefore have I *Richard Gubban* proved thee a false Prophet and Antichrist, according to thy own words, and we are come to Repentance, and the knowledge of the Truth, and thy ways be detected, whereby many simple hearts be turned from them, and so now we are many of us undeceived from such deceivers as thee, who calls Christ the Light, the Word, the Way, the Truth, deceiving, but the Lord rebuke thee who strives to keep Ignorant simple people from the Light, and in darkness thou wouldst aspire up as a Judge of all conditions, and knows not thy own to be miserable, blind and naked, *Rev. 1.* yet thou tell'st the Reader what the Light is, and what it can do, and what it cannot do; and of what use it is, when thou in the darkness cannot comprehend it.

And whereas thou tellest us of the *Light of the first Adam, and the Spirit of man is the Candle of the Lord, Proverbs 20. and Genesis 2. Adam was made a living soul, 1. Cor. 15. and thou sayest, this Candle of the Lord, or Light in every man, is inferior to other Lights, and is lower than the Angels, and is limited and bounded, &c.* And now

would not this Light have justified the *Jews*, and *Adam*; and the Candle of the Lord, would not that have directed them in his ways; and did not *David* call the word of God *A Lamp* to his feet, and *a Light* unto his path: And is this thy Spirit which is under the Bonds and Limits; for where the Spirit of God is joyned to, there is liberty; and we do not tell thee of the Light of *Adam*, thou art gone from the matter; but we speak of the Light of *Christ Jesus*, the second *Adam*, the Lord from Heaven: For our dispute was not about the earthly *Adam*, the Spirit of a man; but our discourse was about *Christ* the Light of the world, the Saviour; and thou tel'st us of the Light of *Adam*; this is thy dark Wisdom, and like thy knowledge and experience of *Christ*.

And whereas thou say'st, the Spirit of a man, or Light in every man is understood to be the Reason, or the understanding of a man, whereby he is adopted to know his Creator. (viz. who made him according to *David*, *Psalms* 59. 6.

Ans. Here thou hast confuted thy self; for can man be adopted to know his Creator with his own Spirit and Reason, and his own Light which thou call'st Natural; For the Natural man knows not the things of God, and the Spirit of man knows the things that be of a man; even so the Spirit of God knows the things that be of God; and if all Nations must know the Lord God that made them, and serve him, and they are his people, and the sheep of his Pasture, and they must worship and kneel before the Lord their maker, and keep his Laws, then they should have the Spirit of God; for natural men cannot discern the things of God, nor hear his voyce, nor worship him, as thou said'st before, so these Scriptures overthrow thy assertion, *Psal.* 95. 6. And whereas thou say'st of this Light, we may understand *Christ* to speak, *Mat.* 6. 23. Therefore if the Light in thee be Darkness, how great is that Darkness? Together with this Light set up in every man, which shows him his Creator; that he is to be served, and how he is to be served; of necessity there must be a Law Implanted in him (which Law is called Light, *Prov.* 6. 23. whereby the will and mind of his Creator, which is imprest upon him, and made known unto him; so that he by the Spirit or Light set up in him, could reflect this Law, and understand the reason and reasonableness of it; this was the fullest Light in man before the fall; he could look this God in the face, and come to his presence with the Light, and serve him with Gladness.

Ans.

Ans. What error and confusion is this, if the Light, which is Darkness, shewed *Adam* the face of God, and is that which shews the Creator, and is the Law in the heart which reflects upon people; for that which is spoken of in the 6 of *Mat.* where Christ saith, *if that light that be in you be darkness, how great is that darkness?* which he spoke to the double Ey'd State, which if the Eye be single, the whole body is full of light.

And *Adam* before he fell, had no darkness in him, and if the Law in the 6 of the *Prov.* be darkness in men, with *Mat.* 6. as thou comparest it, in thy blind & erroneous meaning, and so perverts the Scriptures to thy own distruction, for the Law is light, and the Reproofs of Instruction is the way to life; and this we affirm to be saving, and not the Light which is called Darkness; And the Law of God which is placed in the heart, whereby the will and mind of God is known Spiritually, and the things of God are known only by the Spirit of God, and this is above mans Reason, or Spirit, or darkness, and keeps men in Reason, out of darkness, and orders mens Spirits to know the Lord; and herein thou hast manifested thy error and Ignorance; for men in the light which is called darkness, knows not God, nor in their natural estate as they are err'd from the Spirit of God; and *Adam* was above that state before he fell, of men in the Natural estate in the fall, whose light is darkness, and this is thy darkness and ignorance, in paralleling them together.

And whereas thou sayst, since the fall this Candle of the Lord in man, is become exceeding dim to what it was, so that his understanding was darkned with blindness and Ignorance, *Ephes.* 4. 18. yet it is not wholly Extinct, for then he could not Exist, but would cease to be; and the Law which was written in mans heart, now is not so plainly to be read; yet there is sufficient left to render God Righteous in his proceeding against man, who hold the measure of knowledge left in them (that is to say, of his eternal power and God-head) &c.

Ans. By this thou hast contradicted thy self, and granted that every man hath the Spirit; for can any know the eternal power of God and his God-head, without his Spirit.

Then do they not know Christ, in whom the fulness of the God-head dwells in; and before thou calls it natural, and Darkness, and Reason, and mans Spirit, who art ignorant of the new Covenant, Christ Jesus the Light, which is given to all man-kind, who is be-

yond the first, which thou art groping in, & making nothing of, in thy dark understanding; and yet thou compares it [this Candle.] to the light before the fall, and with darkness, one while is the Spirit of a man, and another while is the Spirit of a ^{natural} man, and another while is Reason; and where there is Reason, there's the Spirit of Faith; and thus intrudes into those things thou never saw, which puffs up thy fleshly mind.

2. Thou sayst *What use is this light of, or what can this Light in every man do since the fall.*

And again thou saist, *this Light or Spirit of a man, searcheth all the parts of the belly*, Prov. 20. 27. or as the Apostle saith; *it medleth with the things of a man*, 1 Cor. 2. 11. For what man knoweth the things of a man, save the Spirit of man which is in him, that manifests every action of man, it looks upon every thing done, or to be done; with a direct Act of the understanding; and this singly considered, makes not any thing that is done to be good or evil.

Ans. All may see how thou hast contradicted thy former words, which thou said, it manifests his eternal power and Godhead, and it was the Law in the heart? And now it makes nothing to be good or evil [thy light doth not] and in this thou hast contradicted thy former sayings; And how can God judge the world in Righteousness, if the light that is in man shews him neither good nor evil. And this is contrary to Rom. 2. 20. For that which may be known of God, is manifested in them, for God hath shewed it unto them; by which they know Good and Evil, and doth the Candle of the Lord search all the inward parts of the belly, and manifests every action of man, and looks upon every thing done, or to be done, with a direct act of the understanding; and yet the evil that a man doth, ^{is} manifested to his understanding; what contradictions and blindness is this, for if every action that a man doth is manifested, then sin is manifested, or else every action is not manifested; and if this light manifests in man what is done, and what is to be done, this makes him a Prophet, According to thy words, who has manifested thy self to be ignorant both of the old Covenant and the new: And that which is spoken of 1 Cor. 2. the which thou brings to oppose the Light in every man.

And whereas thou sayst, *when this light, or mans spirit reflects upon the Law written within, according to which it is done, or not done, the evilness of the actions discovered, these reflects are of the Soul,*
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and is called Conscience; that is a knowing together with some else; thus the Law discovers the quality of the action, according to Rom. 3. 20. by the Law is the knowledge of Sin; now according to the conformity, or non-conformity that a man's actions bears to the Law, such will its sentence be, and answerable to the sentence the Law pronounceth, will be the excusations, or accusations of the person; according to Rom. 2. 15. which shews the work of the Law written in their hearts; their Consciences also bearing witness, and their thoughts the mean while excusing or accusing one another: this is that witness which the Lord hath left for himself in men, that he may be just when he judgeth the World, and every mouth stopped at the great day, Rom. 2. 5, 6. this manifested to Adam his transgression, which made him hide himself, Gen. 3. 13. this manifested to Judas his sin, and caused him to bring back the money, and confesse he had sined; this may answer Henry Wood's Query; neither is this light only exercised in manifesting the things of man, even the secret and hidden things of the belly; but it is also able to feel and seek after God his Creator, Acts 17. 27, 28. and is in a capacity of knowing much of him as a Creator at least, his eternal power and Godhead, by the things that are seen, Rom. 1. 19, 20. thus far the light and Law within every man may go.

Ans. What jumbled stuffe is this, and confusion, and contradictions; can the light the spirit of man as thou callest it, know his Creator at least, his eternal power and Godhead, and to feel and seek after God; when thou saidst before, the natural man knew not the things of God, nor the spirit of a man knew but the things of man; now if all those knew the Creator and the eternal power and Godhead, and to feel and seek after God; thou hast proved then that all have the spirit of God; and by this, overthrown thy own assertion, as thou hast done often before; and if they know the Law of God, which soul and conscience reflects upon, as thou saist, then they knew the things of God; for the Law of God is the things of God, and they are known by the spirit, and so thou brings the spirit of Man, and the old Covenant which thou calls light; to oppose the new Christ Jesus, with thy dark wisdom; and that in the Rom. which saith, *That which may be known of God was manifest in them*, by which they did the things contained in the Law, which was spirituall; shewing the work of the Law written in their hearts, which was spirituall; and this

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was beyond the spirit of a natural man; and when they transgressed this; God did judge them in righteousness, by which every mouth was stopped, they were guilty before the Lord, for that which God had manifested in them, witnessed against their actions and made them to confess Gods judgments to be just; and that which made *Adam* to confess and hide himself, was beyond a natural Mans spirit, for he knew God, and so he had the spirit of God to discern him; and after he knew the promise of God concerning Christ, which the faithfull and his posterity trusted in it; *Christ the Covenant of Light to the Gentiles*, which thou fights so against. And *Judas* was made partaker of the Ministry of Christ, and confess he had betrayed the *innocent blood*; and so he had knowledge of the Covenant, who is the end of the first Law and Covenant, and this knowledge of his, was beyond the Light, which thou calls the spirit of a Man, and beyond thy ignorance; for *David* saith *Let another take his Bishoprick*; mark that, and this is no Answer to my *Queries H. W.* as thou saist it is, neither hast thou done honestly in not putting my Querie down, nor all my Queries, that people might have seen them; its like thou was ashamed, and afraid of that; and therefore here are my Queries, that all people may see them, and the Paper I stuck upon the Door when thou would not answer them.

John Wiggan, For the Seed sake I cannot be silent, Therefore as touching the Queries which I spoke to thee of, face to face, and was not satisfied from thee, but thou slighted my Query; therefore I call upon thee to Answer me, either face to face, or by writing, for thou maist remember, that thou yielded unto me, that he that did believe had the witness in himself; but thou did not satisfie me where the witness was that did condemn, that is the thing I would know from thee, and in thy discourse that day, thou said all had not the spirit, and thou instanced *Judas*; now I would have thee tell me what that was, that caused *Judas* to bring back again the silver, and confessed that he had sinned in that he had betray'd the *Innocent blood*, I would have thee to write a distinction, that so I may know a difference between that which caused *Judas* to confess, and the spirit; and thou seemed to prove out of *Jude*, that some had not the spirit; but *Jude* said, those were such as separated themselves, and seeing thou holds separation, and dost

doſt gather a people after thee; therefore, clear thy ſelf that thou be not one of thoſe; and further, one of thy hearers ſpoke with a loud voice, and ſaid, *That Balaam had no more ſpirit then his Horſe.* Therefore conſider, how thou and thy Hearers perverts the Scripture, read the 24. Numb. and the 2, 3. v. and when thou haſt read them, then tell me when the ſpirit of the Lord came on Balaam's Horſe? And thou *John Wiggan* ſaid, *That ſaith was denyed to ſome;* and Chriſt ſent forth his Diſciples to teach all Nations; Now, if they muſt teach All, then none was exempted; but the Pharifees ſaid, *Have any of the Rulers believed on him;* but theſe people that know not the Law are curſed. So thou and thy Hearers it ſeems doth not much let to oppoſe the Apoſtles Doctrine, which ſaith, *the Grace of God which brings Salvation hath appeared to all men.* Therefore, I would know, of thee whether this Grace be a Teacher, yea or nay? and if any reſuſe to be taught by it, whether the cauſe be his own, or in the Grace which hath appeared to all, as aforeſaid: And thou or ſome of thy Hearers ſaid, *That Chriſt did not ſhed his blood for all, and that Chriſt dyed not for all:* Clear thy ſelf of theſe things, and ſee how thou canſt make them good, and answer them in Writing; and then if thou preſent any Queries to me, I ſhall not reſuſe to answer, ſo far as the Lord opens it in me, *Henry Wood.*

THEſE Queries have been unanſwered at leaſt a quarter of a Year.

And whereas thou ſaiſt it is a great Light, and yet but a Candle Light, a created Light, ſpringing up with Man in his natural birth, leading him to know ſomething of his Creator, and of his duty to him; alſo diſcovering tranſgreſſions againſt the Law of works, which he was under; the Tenor whereof is this; doe this and live, Rom. 9. And this it may doe, where Chriſt the way, the truth, and the life, is not ſo much as heard of; thus it was in Adam when he had ſinned, as before the promiſe of grace was held forth in the ſeed of the Woman, Gen. 3. 15. the Light and Law within him diſcovered ſin unto him, but mark the effect, horreur and amazement ſeized upon him; I was afraid and hid my ſelf, Gen. 3. 10. for this Law ſpeakes nothing but wrath to all, that are in the fall, Rom. 4. 15. notwithstanding amendment, and the moſt exact future obedience they can yield to it.

Ans^r: ~~Where~~ here, Doſt thou read in the Scriptures of a created Light,

Light, God created the Sun, Moon, and Starrs, and was this the created Light that made *Adam* to hide himself; and did this created Light spring up with man in his natural birth, which thou calls the candle and spirit of the Natural man, which knowes not the things of God, *Cor. 12.* and this thou brought before, and is this created light the Law of works; do this and live; and is this created light the spirit of man, that leads him to horror and amazement: Nay, it is a divine Light that lets a man see himself; and all those Scriptures doth not speak of a created light, or a Candle light, which is the spirit of a Natural man, leading him to know something of his Creator, and of his duty to him: when the Scripture saith, the Natural man knowes not the things of God; how ignorant and carnal art thou, was the Law of works the created Light springing up, with the Natural man; for that was the Law of God which is spiritual, which saith, do this and live; as in the *Romans*. And how was the Lamb slain from the foundation of the world; if *Adam* had no more but a natural light springing up with man, and is the Image of God, Righteousness and Holiness, which he was made in, a Created light, and the Candle and Spirit of the Natural man, as thou saist formerly; in this thou manifests both thy ignorance and contradictions: For, that of God in all men, by which they knew their Creator, and the things of him; it is by his spirit by which thou hast said, they may know their Creator by a Created Light, and by a Candle, which is the Spirit of a Natural man. And thus, thou hast overthrown thy own Assertion, and opposes the Covenant of Light, Christ Jesus, and art contrary to the Scriptures, *Cor. 2. 11.* and what is this to the purpose, as all being concluded under sin, we know that, and we know that the Law is spiritual, and what it can do; but we own Christ the end of the Law, for it served, till Christ the seed came, who gives Life.

And whereas thou saist, the Light which thou called natural, and making no distinction in this place betwixt that which is natural, and that which is spiritual, but saith the *Light flows from the principles of Nature, rightly called natural, and not spiritual*; and this thou would set up in opposition against Christ the Light, for the Apostle spoke to the *Romans*, how they were from the Light, and from the Law, and while men be in that which flows from the
 Natural

Natural Man, they know not, neither the Law that is Spiritual, nor the Light of Christ; and Men obeying the Light of Christ, or the Law of God; it is not by that which flowes from nature, but from that which gives them a spiritual understanding; for the natural man doth not know the things of God, and all those Scriptures in the *Romans*, *Galatians*, and *Corinthians*, is nothing to the matter of thy purpose, concerning the Light of Christ that doth enlighten every man.

And whereas thou sayest, *This Light knowes nothing of the pretious Gospel ministr, bid in God, nothing of Redemption by Christ, nothing of Gods good pleasure, and purpose of Grace; nothing of the Law of faith, the tenour whereof is this, &c.*

This all may see how thou hast contradicted thy self, by thy former words, for thou sayes, that this Light is able to seek or feel after God his Creator, and is in a capacity of knowing much of Him, as a Creator, at least his Eternal power, and Godhead; and can this Light let them know the Eternal Power and Godhead, and nothing of Christ, who is the power of God; and nothing of the Gospel which is the power of God; and can a man know something of the Creator, and nothing of his Favour; for is not his grace his favour; and they that lived in the Law was justified; and they that were obedient saw Christ the end of the Law, and came to him who is the end of the Law; and beyond the Natural man's Spirit which thou talks of, so fast to no purpose, but manifests thy confusion, *For to know God is Eternal Life, Job. 17. 3.* and that is beyond thy Natural Man's Light; and we do know that they that believe in Christ Jesus the Light (which thou opposest) shall have Eternal Life; and we know that the Law of Faith is not natural, nor the Light of Christ that doth enlighten every man, nor the Law of God, nor the promise of God with all the rights held in the Faith; and the seed Christ shall bruse the Serpents head; and he is come a Light and Salvation to the ends of the Earth, that enlightens every man; and we know the Law of Faith is Spiritual; and whereas thou say'st, the Law of Works springs up with Man's Nature; and the Law is Spiritual, and then this Natural springs up with the Spiritual: Why how now *John*, where finds thou this in the Scripture, the Law is receiv'd from God, and not springing up with man; what non-sence and confusion is this, what a Mechanick man art thou.

And thou saist, the Law of Faith was added because of Transgression, and out of mere grace was founded on Christ in the gracious promise. Gen. 3. &c.

Ans^r. We say, neither the Law of Faith, nor the Law of God, sprung out of mans nature, And the Law which was added because of transgression, was not called the Law of Faith; so thou errs, and art as wide in this as thou art about the Light of Christ; I believe thy brother Price would not say, that the Law which was added because of Transgression, was the Law of Faith; and so thou art the vain man that would be wise, as thou say'st; which is born like a wild Asses Colt; *Job* 11. and Gods thoughts are not as thine, but are as far different as the Heaven is from the Earth. **And** whereas thou say'st, *Man is not able by all his Candle-light to know Christ*; and yet thou said, before he could know the Eternal power and Godhead by this Candle light; and now thou sayes, the Natural man cannot deserve the things of God, because, they are spiritually discerned; and before thou said, he might know much of his Creator, and of the Eternal power; How now *John*, dost thou not think the least babe seeth thee here, thou needs not an Aoster to discern thee. **And** whereas thou say'st, that this Light is not able to discover or convince man of unbelief in Christ, and yet thou sayes, this light will shew the Eternal Power and Godhead, which fulness of the Godhead dwels in Christ; and we know that the spirit of truth doth convince the World, which thou opposeth, the Comforter and he is come, and why dost thou tell us of a natural Light, or Created Light, or Mans Spirit, which it manifests thou knowes no more, but Heathen like or Ahist like; for it is the Light of Christ Jesus the new Covenant, which farre exceeds thy natural Lights, and created Lights, and Man's Spirit, and thy meanings; and *Acts* 13. 47. *I have set thee to be a Light to the Gentiles, that thou should be my salvation to the ends of the Earth*; **And** this overthrowes thy Principles, for he the Light is the salvation to the ends of the Earth, who lightens every man, which is saying; and *Galla.* 3. 19, 20. and *1 Tim.* 2. 5. This proves that Christ the Light is a Mediator, which thou before deny'd, and Christ the Light hath manifested the love of the Father to Man-kinde, and they that walk in the Light sees it; but thou that hates it, and talkes so much of thy natural light, and spirit of man;
knows.

knows it not, nor cannot comprehend it in thy darknes, though it shine in it ; and dost thou own that in *Mat. 11. Revelation of the Son* , (thy Generation us'd to deny *Revelation*) *For no man knowes the Father but the Son, &c.* and yet thou saist man may know by the natural and created Light, and natural man's spirit, the mind of his Creator, and much of the Eternal Power and God-head, and so thou contradicts thy self and contradicts Christ, and the Apostles words, *For the natural Man perceives not the things of God, and that which may be known of God, is manifested in them*, by which they know God, and *No Man knows the Father but the Son* (and is not the Father the Creator) and *he to whom the Son will reveale him*, Ephes. 1. 17. Joh. 3. 5, 6. Titus 3. 5. Jo. 1. 12, 13. Gal. 4. 6. 1 Cor. 6. 17. Ephes. 2. 15. 1 Cor. 15, &c. These Scriptures are spoken to such as received Christ the Light, through which they came to be the Sons of God regenerated and born again, *Jo. 1. 7, 8, 9.* and by this Light manifest in them, they came to have the new mind, by which they were joyned to the Lord, and *Eph. 5.* And thou speaks of a new Light, here thou perverts the Scripture, and whereas thou saith, *2 Cor. 4.* which saith God commanded light to shine out of darkness, which shined in darkness, and the darkness comprehended it not, *Jo. 1.* which shines into the Saints hearts, (and this light thou seems to have denyed before) which shines in our hearts, and gives us the knowledge to see thy confusion, the least Babe of us, for this light gives ns the knowledge of the glory of God in the face of Jesus Christ, and this thou strikes at, with thy Candle-light, and Created light, and Natural light, which thou calls the spirit of a man ; but to no purpose is thy tempest risen , against the Lord, and against his Anointed, for it is the Lord Jesus Christ, who is the Councillor and Leader of the people, whom we follow ; and such as follows him receives the spirit of Adoption in their hearts , and can call God Father : But what is this to thee, who denies his Light, and calls it Natural and Created ; and is not that Light saving according to thy own judgment , and will bring a man to know the Creator, and the Eternal Power and Godhead ; thou calls it natural mans spirit, which knows not the things of God ; and thou thus art confused ; but we tell thee Christ Jesus is the Saviour of all men, who is the light of the World, and did not come to con-

demn the World as thou dost; but that the World through him might have Life, and to save the World; and is the Saviour of all men, especially, them that believe: And all these Scriptures was spoken to the Saints condition, (and not to thine) such who walked in the Light which thou fights against.

And whereas thou say'st, It may appear by what thou hast said, how gross their mistake is, who call the Light in every man, Christ, and worship this as the Redeemer, and the Lord that bought them.

Ans. All that thou hast spoken hath been against Christ, and it is to no purpose, and clears nothing, but hath made thy self darker, concerning Christ the Light: *Job. 8.* and *Job. 1.* which saith, *That was the true Light that lighteth every man that comes into the world; and as many as receives him [the Light] he gives them power to become the Sons of God.* And this Light thou calls (maliciously) Created and Natural; when didst thou ever hear any of us say, we worship a Light within us? this is thy gross mistake, we Worship God in the spirit and truth, and Christ is the Truth; and the Apostle who was a Minister, preached Christ in people; and was not he the Lord that bought them, *Col. 1. 27.* and this thou scoffest at, because, we confess it, and enviously calls it a Natural light.

And whereas thou say'st, It hath been cleared, that this Light in every man is but the spirit of man, and the Law written in the heart.

Ans. **How** dar'st thou say, that Christ the Light, that doth enlighten every man that comes into the World, which *John* came to bear witness of, is a Natural light, then *John* came to bear witness to a Natural light; and the spirit of a Natural man which knows not the things of God, *1 Cor. 2.* and this Natural light and spirit of man is the Law, written in the heart, this is contradiction to the Scripture, which saith, *the Law is Spiritual.*

And whereas thou say'st, Christ came to deliver from the terror and condemnation of this Law written in the heart; which thou calls natural light, and spirit of man.

Ans. **Doth** Nature terrifie, and condemn Nature? The *Jewes* Law was written in Tables of *Stone*; the new Law or Covenant is written in the hearts, and Christ did not come to redeem from the latter, but from under the *Jewes* Law; and we never called the

the Natural Light, the Created light, the Natural man, Christ, nor worshipped it, but thou must write to them that doth so; yet thou art slack enough to do that I believe; but it is Christ the light that doth enlighten every man that comes into the World; that's it thou calls, a fictitious Christ, and an Idol, if thou would speak plainly; who is given for a Covenant, a light to the Gentiles, and the Glory of Israel; whom we witness, and have the Testimony of, *Luke 2. 32,*

And whereas thou speaks, of denying the true Jesus Emanuel, God and man in union, whom his own person without us, not ours, hath by one offering once for ever wrought eternal Redemption for us, and is the alone object of Faith.

Ans. Thou who hast denied Christ the light, that doth enlighten every man, that through him all might believe, Job. 1. 8. 12. thou hast denied the true Jesus, God and Man in Union, the Emanuel, and the one offering which perfecteth for ever, them that are Sanctified, Heb. 10. So thou hast denied thy Salvation, and the object of Faith, and Christs Doctrine, which saith, we must believe in the Light, &c.

And whereas thou say'st, It will follow that whosoever affirmeth and teacheth that the Light in every man is Christ, is a Deceiver and an Antichrist, 2 Job. 7.

Ans. Here thou hast perverted, wronged and wrested the Scripture to thy own destruction; for the Scripture saith, Whosoever confesseth not, but denyeth Christ come in the flesh, that's the Antichrist, the Deceiver: and doth not say, that Christ the Light that doth enlighten every man that comes into the World, is an Antichrist and Deceiver; but here Priest Wiggan hath called John an Antichrist and Deceiver, who came for a witness, to bear witness of the true Light that lightens every man that comes into the world; and I am the Light, said Christ, believe in the Light, I am come a light into the world, Job. 8. 12. and they that did believe in the light had fellowship in it, and the light that shone in their hearts, gave them the knowledge of the Glory of God in the face of Jesus Christ, 2 Cor. 4. 1 Job. 1. and so thou hast proved thy self to be an Antichrist, and doth deny Christ come in the flesh; who enlightens every man that comes into the world; and thou calls the true light of Christ, which the Saints and we walk in, the Natural

Natural mans spirit, and a Created light, and a Natural light.

As to thy Objection which is against *John*, who saith, this is the true light that enlightens every man that comes into the World: Would *John* have bid them believe in it, except it had been Christ, *Job*. 1. 7, 8, 9. and this is an invincible proof against thy assertion, and all the people thou dost deceive; and *John* was a true Witness, but thou art a false; and *John* bore a true witness to the Light, but thou bears false witness against the light; and so thou turns people from light to darkness; and the true Apostle turned them from darkness to the light, *Acts* 2. 6.

And whereas thou say'st, *We write in several Books, as may be seen, this light Christ is God, the Lord God, and the Lamb, the Object of Faith; and this true Light which is Christ, enlightens not some, but every man coming into the World; and therefore, it must needs be saving, and that this light can be meant for no other then of Christ, they further alleage John 3. 12. & 12. 35, 36. where it is plainly expressed that Christ is the Light.*

Answer. In this thou hast manifested thy ignorance of the Scriptures, and of the Saints Testimony; and thou scoffs, because we say, Christ hath not enlightened some, but all, and so thou art he that makes Sects amongst the people, in saying, he doth not enlighten them all; thou may as well say, his love was not to all, in giving his Son for all; and we say, Christ the light is the object of Faith, the true light that enlightens every man that comes into the world, by whom the world was made; and this is our Testimony to all men, for the Lord; and Christ is the light, and the Lamb, and God is light: And this is our Message which we have heard of him, that God is light, and in him is no darkness at all; and Christ and God will dwell in man; whom we witness, Glory to him for ever, through which we see over thee, who hath long deceived some of us.

Whereas thou say'st, *We have perverted many Scriptures; That is false, for we speak them as they are, but it is manifest thou hast perverted many, and quoted many false; and many people that doth not know thy subtle devices, but takes all things for granted, without any trial, such thou may deceive; for thy Book manifests it self sufficiently, if it had not been answered; but only for the sake of the simple, which thou keeps under thee in thy error and delusion,*

delusion, that they might see thee, and come from under thy snare; for we are satisfied as to our selves; for thy work is only to keep people in darkness from the light; and we are come from under thy Captivity, and see thy subtilty and snares, and know what thou can say, and long enough since saw thy confusion.

And thou say'st, when it is said, that was the true light which enlighteneth every man that comes into the World, *It must be considered, first, who this true Light is; secondly, how he doth enlighten every man that comes into the World: for first, the Scriptures do witness that this true Light is the word God, by whom the World was made; thus it is said, Joh. 11. In the beginning was the Word, and the Word was God; all things was made by him, that is, by the Word God: John was sent to bear witness of the Light, that is, of the word God, that was the true Light, that is, the word God; even he by whom the World was made, he was in the World, and the World knew him not, which was the Creator and former of all things.*

Ans. In this you may see how he hath perverted the Scriptures, and overthrowed his Assertion, and his former Writings in his Book; for he saith, that the light which lighteneth every man that comes into the World, which John bore Testimony of, is the word God, by which all things was made and created, which men was to believe in, this was not a saving light saith he, though it be Divine; and doth he not call it a Created light, a Natural light, and the spirit of a Natural Man, and now it is God, and not saving; for the Scripture saith, the Word was with God, *Joh. 1. and this speaks of Christ, and Christ's Name is called, the Word of God, Rev. 19 & 13. and the Word was with God; (that thou hast left out,) and this Word became Flesh.* So he goes about to prove that Christ was not the Word with the Father before the World began, which is contrary to the Scripture, which saith, I was with him in the beginning, as Solomon saith; and Christ saith, *Glorifie thou me with the same Glory which I had with thee before the World was, Joh. 17.*

And again thou say'st, *The Word God thus considered, is the true light, the fountain, and original of all lights, according to the Scripture, 1 Joh. 1. 5. God is light, and in him is no darkness at all; this is he in whom was life, and the life was the light of men, in whom we live, move, and have our being, we are his off-spring, and he is the fountain both of light and life, to all beings according to their capacities,*

ties, as their Creator; and thus we may see what this true light is, the word God.

Ans. And yet thou saist before, this was not saving, this true Light, this word God, how dark art thou, is not Christ called God, and his Name the Word of God, Emanuel God with us, and 2 Pet. 3. 7. the Heavens and the Earth, which are now by the same Word, are kept in store, &c. And Heb. 11. 3. *Through faith we understand, that the Worlds were framed by the Word of God, &c.* And Christ is the Light and Life of Men, and not saving, and is not he saving, and is not he spiritual and saving, whom all has a being in, and moving in; didst thou not call him before a natural Light and a created Light, and a natural Mans spirit, and would prove it out of Cor. 2. and now it is God, and Creator, and not Christ, contrary to the Scripture, which saith, he is the light of the World, and in the beginning was the Word, and the Word was with God, and his name is called the Word of God; and so people may see how thou would divide God and Christ with thy dark wisdom.

And thou saist 2ly. *How doth he enlighten every man that comes into the world; and saist in another place, the word God, or God the word, as Creator of all things doth enlighten every man that cometh into the World, by setting up in every man a spirit and Law in his heart, by which he lives, which is called the Candle of the Lord, Prov. 20. 27 of which Spirit and law I have spoken before.*

Ans. This light which thou callest the Law and Spirit of a Natural Man, and a Created light; this thou hast not proved before, as thou saist, but its perverted before; for by this thy proof *John* came to bear witness of a Natural light, and of a Natural mans spirit, which knows not the things of God; and by that *John* bid people believe in this; so this is thy dark wisdom, and like unto thy Preaching, and it is no wonder people forsakes thee, and that thou shouldst be unestablished, thou needst not be offended for babes seeing thee, for thou canst not be hid; for *John* came to bear witness of the true light Christ, and not of a natural Created light, as thou imagines; but of him the Prophets testified of, he that was preferred before *John*, *Joh. 1. 3.* the light of the Gentiles, and the Glory of his people *Israel*; and thou may see in the 15. vers. which proves, and 16; 17. that was the Christ; *John* bore witness

witness of him, and cryed saying, this was he of whom I speak, *He that cometh after me, is preferred before me*; and called Christ, the Lamb of God that took away the sins of the World; and this Light by which all things was made and Created, *He came unto his own, and they received him not*; some hated the Light, and stopt their ears, and shut their eyes, and would not see, lest they should be converted; (as thou dost) *But to as many as received him, he gave power to become the Sons of God; them that believed in his Name, and his name is the Word of God, Rev. 19.* And John saw, and bore Record that this Light was the Son of God, *Joh. 1. 12, 15, 34.* So, this is an unfaithful and untrue account of the Light which thou hast given of the true Light, Christ, that doth enlighten every man, *John 1. 9.*

And whereas thou say'st, *It may be further observed that Christ is not once named in all, or any of the first nine Verses of the first of John, but only the Word.*

Answer. See how ignorant this man is of the Scriptures, for it saith, *the Word was with God*; Mark that; and doth thou deny this to be Christ, whose Name is called, *the Word of God, Rev. 19. Heb. 1.* how God hath spoken in these last dayes unto us, *by his Son, by whom the World was made*: And so here again, he would make a difference betwixt Christ and God, and because the word Christ is not there, see how he shuffles, and how ignorant he is; for, Christ is called; *the Light, Life, Truth, and Word, &c.* and Christ is called, *the Lamb of God, Joh. 1.* and John doth expressly say, *That he is the Light of the World, Joh. 8.* and doth enlighten every man that comes into the World, which true Light John bore witness of, *that all through him might believe*: And thou has denied Christ to be the Word, who is the Light of the World, and doth enlighten every man that comes into the World: There is three that bears Record in Heaven, the Father, the Word, and the Holy Ghost; so thou hast denied this Record in Heaven, who saith, the Word is not Christ, who was with the Father; spoken of in *John, the Word was with God*; and *1. John 5. 2. VVe are in him that is true, in his Son Jesus Christ, this is the true God, and Eternal Life.*

And so thou goes about to make people believe Christ is not God; and we know *the Word was made Flesh, and dwells in Men*; which thou saith, he Tabernacled amongst Men; as though he did

not now; which we must tell thee he doth now, by the light which shines in their hearts, *Cor. 2. 4.*

And whereas thou saist, *Christ the word being imbodied in Flesh, he is therefore called Christ the Lord, or the Lords Christ, and no otherwise doth he bear that Name, but as he is the word made Flesh, to be seen and believed on, it is not the word alone, nor the flesh alone, but the word and flesh in union, that is called Christ; and is a Light to lighten the Gentiles, till then there was no such thing as a Christ, or a Light to the Gentiles, but only in a promise.*

Ans. Whereas thou saist, there was no such thing as a Christ, till he was imbodied in flesh, nor light to the Gentiles, but only in a promise. Then what was that Light which let *Nebuchadnezzar* see the Stone cut out of the Mountain without hands; and let *Job* see his Redeemer? and doth not *Stephen* say that was Christ they thrust from them, and turned back again in their hearts into Egypt? *Acts 7.* And was not that Christ the Word which *Moses* spoke of to the Children of *Israel*, that they should hear, and need not say, who shall ascend, or who shall descend? and did not the Apostle say, that was Christ; in *Rom. 10.* And this the Righteousness of Faith that *Moses* spoke of to the Children, *Deut. 30. 12.* the Word was in their hearts and mouths; and doth not *David* call him the Anointed? as in *Psal. 2. 2.* and is not the Anointed Christ? And *Daniel* calls him *Messiah*, which is Christ, *Dan. 9.* and saw him before he came, and is not the Word, Christ; which is according to the Law and Testimony, *Isa. 8.* And how was he a Lamb slain from the Foundation of the World? and is it not said in *Gen. 3. 15.* the seed of the Woman shall bruise the Serpents heads; and is not the Seed Christ, *Gal. 3. 16.* and Christ said, *Before Abraham was I am;* and thus saith the Lord to his Anointed to *Cyrus* whose right hand I have upholden to subdue Nations before him. And what thinks thou by this, what is Anointed? is Christ no where spoken of before he was imbodied in Flesh? and we believe he was made flesh, and know it, and are of his flesh according to the Scripture; and we do know the Union of Christ, and the Word that was made flesh; but thou believes not in this Christ, the Word which was made flesh, who is the Light of the Gentiles, and the Glory of *Israel*; and he could not be Christ without God, who is manifest in the Flesh, which is a mystery to thee; and we know that Christ thorow

the Gospel has brought life, and immortality to light, And the Son of God is come. And what dost thou talk of Grace, and denies his Light? And what dost thou talk of the love which was in the Fathers bosome? for thou who denies him, who is the Light of the world, and that dost not believe in him [the light] how should thou have Everlasting life, but perish in thy gain-saying?

And thou saist, That Christ did not come to enlighten every man that comes into the world, but only those that believe on him, and brings Job. 3. & 19. & 8. 12.

Ans. This is thy saying, and not *Iohns*, thou hast wronged those Scriptures, for none of them doth say that Christ did not come to enlighten every man that comes into the world, but only those that believe, thou hast not proved this by the Scriptures, though thou hast perverted many: for *Iohn 1.* said he was the true light that lighteth every man that comes into the world; And thou saist, but only those that believe: And Christ says, *I am the light of the World*, and believe in the light, And *Job. 3. 19. 8. 12.* doth not say there, he hath only enlightned some, but all good and bad, such as hate the light and would not come to it, lest the light should reprove them whose deeds be evil, this is thy condition; And the *Condemnation* is because that light is come into the world, and men love darkness rather than light, because their deeds be evil, but he that doth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God; but thou art not come to the light, whose deeds be evil, and so manifests that they are not wrought in God, but fights against it.

And whereas thou speaks, *The word made flesh is he that was promised to be a Covenant to the people, and a Light to the Gentiles, who brings into the world a Life and Light far exceeding the Light that was set up in every man that comes into the world, by the word Creator.*

Ans. This word made flesh, and Covenant of Light, which the Prophets gave testimony of, as in the 1 of *John*, thou denies, And in *Job. 8.* and *Luk. 2.* *A Light to lighten the Gentiles*, And this was Christ, for *John* saith, he was not the Light, but came to bear witness of the Light, that was the true Light, that lighteth every man that cometh into the World. And this is above thy natural Light, and

created Light, and made Light) And doth give life; And dost thou not mean the Scripture, when thou speaks of the word Creator? For we have good reason to suspect thee, seeing thou said to me (*Thomas Curwen*, and to *William Wilson*) in thy Chamber, *That the Scriptures were the Auth.r of thy Faith*; for the rest of thy Generation used to tell us, That the Scriptures was the word, and the Light of the Creator, is a Natural and a created Light, and the Spirit of a natural man (that knows the things of God) And this is the Light that *John* came to bear witness of, saith thou.

And this thy miserable darkness, in saying *John* came to bear witness of a created and natural Light, and Spirit of a man, and a natural mans Conscience, That he should be sent of God, to bear this witness; *For as many as received him*, (this light which did enlighten them) *became the Sons of God*, but *they that hated this light, it became their Condemnation* Joh. 3. Joh. 1. 12. And thou, nor none will never receive Life nor Son-ship, but as they receive the Light which thou hates, & makes such outrage against, but that Light which *John* bore witness of, which thou bears witness against, has ript off thy covering, & manifested thy deeds, & turned thy inside out: And the Light is a stumbling block to thee, and a Rock of offence, for it seems, it has offended thee, an thou that would not have the Light, will not have the Son, and so has denied thy self of Life, yet thou wilt bow the knee, and spit in his face, and say, is not this the Carpenters Son, the natural Light, like the Jews: And where doth the Scripture say (which thou hast perverted) that *John* came to bear witness of the Light, the Word, Creator, and not of Christ the Light, the Word; Make this good, by plain Scriptue, without thy imaginations, and before they be born again, they must believe in the Light, *John* the 12th.

And so men are in Death and Darkness, and hates the Light as thou dost, and remains in the Natural State, while they hate the Light, for that which makes manifest is the Light, *Ioh. 3. Ephes. 5. 13.*

And thou saist, *The neglect of this distinction of the word Creator, and the Word made Flesh (which is so plainly laid down in the Scripture*

ture as hath been shewed) is the ground of the great mistake of many, who not considering what is testified of the word as Creator, do confound that light which is set up by him; (as such) in every man, with that Light which he gives as he is the word made flesh, and so call the light saving, which is but Natural, springing up with him in his Creation; yea, hence they call that Light, Christ, which is but the Law written in the heart, whereas Christ is the Law-giver, and so cannot be the Law.

Ans. Here thou holds forth two Words, and was it not the word that became flesh? and doth not *John, Revel. 19.* say, that he is the *Alpha and Omega*, and his Name is called the Word of God? so here is one word, but thou hath not found another word, and so to make two words; and here thou goes about to divide Christ, when the Scripture saith, *I and my Father are one, Job. 17.* And there is three that bear Record in Heaven, the Father, Word, and Holy Ghost, and these Three are one; (he doth not say two words,) *Joh. 5. 7.* And is not the New Covenant Christ, the Law in the heart, *Heb. 8. 9, 10, 11.* And it is false, for we do not call the Natural Light springing up with man in his Creation saving; but we say, *Christ is the Light and Salvation to the ends of the Earth.*

And the light which is Natural; that comes from the word Creator, by which they may know the Eternal power and God-head, as thou saist before, by which they may seek and feel after God, and brings *Cor. 2.* which saith, *The Natural man doth not know nor perceive the things of God.*

Was there ever such confusion as this? for they that had that which let them see the Eternal Power and God-head, was by that which might be known of God, which was manifest in them; for that which brings people to know the Eternal Power and God-head, and to feel and seek after him, and to know much of the Creator, is not a Natural light, as thou saist doth, but it is a *Spiritual Light*; and it is thou that confounds thy self with thy own imaginations, and distinctions, and wrongs and abuses the Scriptures, and is not fit to take them into thy mouth; for thou hast made a trade of them too long, and the Light Christ Jesus, who ends the Law. And where doth the Scripture speak of a Natural light, and a Created Light, from the word Creator, springing up with people in their Creation? for a Natural light makes him but

a Natural man still, by which he cannot know much of his Creator, who is Spiritual as thou saist, nor seek and feel after God, nor know his Eternal power and Godhead; *For the natural man perceives not the things of God, but they are foolishness to him, for they are spiritually discerned;* but it is Christ the true light which Iohn came to bear witness of (which thou calls natural) which men are to believe in, so thou leads people from the true light Christ Jesus, and so to hate Christ; And so thy self and them both into Condemnation, *Ioh. 3.* And the light will be thy condemnation, fight against it as long as thou wilt, for it is the Saints Armor; *For, Put on the Armor of light,* saith the Apostle to the Saints.

And whereas thou writes to thy people to keep them from the Light Christ Jesus, which light thou art afraid of coming to, but many is come to it: And further thou tells thy people of trembling, nay they are far off that; thou and thy people are rather in scorn against the Light of Christ, and calls it natural: And whereas thou saist, *How destructive and pernicious will the light of Christ which we speak of* (and Iohn bore testimonie of) *prove to pretious souls;* And thou saist, *Admit this grand lye for the Corner stone, and the whole superstructure will consist of lyes.*

Answe. This is thy Envy against Christ the Light, and foundation which destroys the Lye and Lyes, for there is no lie of the Truth; And thy foundation consists of nothing but lyes against the truth, for thou and thy Generation of Priests, has long prophesied falsely against Christ our Rock and Foundation; and that we should fall, untill you be all tumbled down your selves: And many of your Merchants are turned Bankrupts; Oh that thou wert but in Authority, thou wouldst shew other weapons against them that walks in the light of Christ! But God has broken thy horn, and Truth remains the same as ever, and shines over all your heads, Glory to the Lord God for ever.

And thou saist, *Open this as the first door of entrance (as they do) and it leads into a Babell of Confusion and Errors, no sooner is a man entred in at this deadly Gate, but he is in the City Tobu where first (if his eyes be anointed with Eye-salve by the true Iesus) he may behold this Image of Jealousie, viz. the light that is in every man that comes into the world.*

Answe. Thou calls the Light of Christ, which Iohn came to bear wit-

witness and testimony of, an Image of Jealousie, that leads into the City *Tobu*, and into a *Babell* of Confusion, &c. What doth *Iohn* come to bear testimony of such a light as this is, that people was to believe in as he saith? Doth the Scripture speak any such words in *Iohn* 1. 9. What railing expressions is here against the true Christ Jesus, who enlightens the Gentiles, and the Glory of Israel. This is just the Jews, who said, He had a Devil: Might not *Margaret Fell* justly call thee a Blasphemer? And what doth thou talk of the true Jesus, and Eye salve, when thou deniest him the true light who is the door *Ioh*. 10. But you are all seen who deny the light to be gone into *Tobu* and confusion, and the least in the light of Jesus, sees your Images of Jealousies fall down one after another. And you are also slain with them in darkness, who denies the light with the earthly wisdom.

And whereas thou saist, *Set up and worshiped in prayers and praises, all the Honour and Attributes due to the true Redeemer alone*, being ascribed to it, which is an Idolatry so much worse than that of *Ieroboams* and the Papists, by how much it is the more Mysterious, and in shew the more spiritual, and so less discernable, whence it comes to pass, that multitudes are insur'd by it, according to that in 2 Pet. 2. 2 *Many shall follow their pernicious ways; The falling down to this Image, is that whereby every particular Person is matriculated or Registered into their Society of Friends; for now, and not before (as they say) he hath received the truth, and notwithstanding many defects, is accepted as a friend.*

Ans. Here thou hast manifested thy lyes, Envie and Malice, not only against us, but against Christ the light, and the Prophets and Apostles testimonie, for it is God we worship in the Spirit, and in the Truth; And God is well pleased with us in him (Christ) And they that followed Christ the light, was his Friends; And so we which believe in the light, and walk in the light, are children of the light: And because many is come to walk in the light, and have fellowship in it, this makes thee to rage against us and our fellowship in the light, and in it one with another; And what are the defects thou slanderes our Friends withall? for we can call all people Friends, but they that be in the truth, are friends in the truth, [Christ] who is the Redeemer; And thus to pray to Christ, thou saist is an Idolatry, and worse than that of *Ieroboams*, and of the Pa-

Papists. Mind the spight and envy, and malice of this man, and what mischief he utters forth against the Light of Jesus, and them that pray in the light, & in the spirit to Christ & God, as the Saints did; and this is become an Idolatry with *I. IV.* worse then that of *Ieroboams* & the Papists; & he saith this leads people into pernicious ways, but that is false, and an error; for Christ the Light leads none into pernicious wayes, but thou art deep in them; *who causeth the way of Truth to be evil spoken of*; and speaks evil of the right way, and makes lyes thy Refuge; and art compassed with a Cloud of Error, fighting against the Lord and the Lamb, but he will have the victory; for we matter not what thou can speak against us, but when thou speaks against the Lord we are bold, and valient, to declare against such, who art promoting thy pernicious wayes against Christ the Light, the way, who is a mystery to thee, and whom thou saist is a pernicious way, because many goes in at it; was there ever such error uttered? but it will fall upon thy self; and this makes thee to rage because *Babylon* is fallen, and she is loosing some of her Children: And because we praise God in the Truth, and will not follow the Priests, but followes Christ the Light, and honours the Lamb; this thou calls an Idol, and worse then that of *Ieroboams*, &c. And as for Papists, dost thou not know that two Baptist Preachers in *Essex* are turned Papists, who were Railing against the Light of Christ as thou dost, who art fallen in the dark, that the very words in the Common-Prayer may judge thee, who in thy pride looks to be far above that.

Before thou saist, that the Light would lead people to see much of their Creator, and of his Eternal Power and God-head, and bring people to seek and feel after God. And now thou saist, it is an Idol and an Image of jealousy, and worse then that of *Ieroboams* and the Papists, and leads into pernicious wayes, and into the City *Tobu*, and into a *Babel* of confusion and errors: How now *John*, thou hast sure forgotten thy former words, was there ever the like confusion heard? it could not be believed that ever such wickedness had ever been in a man covered under a feigned Humility.

And whereas thou saist, *We Pray and Sing, and teach all, or many together, with loud voices contrary to 1 Cor. 14. 33, 40.*

Ans. Thou makes no shame of lying, and to publish them abroad

broad to villifie the Truth, for all people that knowes us, knowes thou art a lyer; for neither thou nor any hath heard us speak, or pray, all together in words with loud voices; neither hath any of us in our Meetings been heard speak seldom, but one by one; but if others have praised the Lord when they heard others speak, and sung praises to the Lord God; (which thing torments thee,) and if others have lifted up their voices to the Lord God when others have been praying together, shewing the lively power of the Lord God amongst us; which torments the deadness of thy Assembly, and makes thee thus rage, for in the 1 *Cor.* 14. they might speak two or three, and the rest might judge, and this is decent Order; but it is disorder in thy dark Assembly; thou would say, 24. Elders that fell down together and praised the Lord was a confusion, *Rev.* 4. and make a joyfull noyse, as *David* saith often; but these *Corinthians* were in a confusion about their Bread and Wine, as thou and thy Priests are, but thou art like to the *Jewes* at *Pentecost* that said, the Apostles were drunk. And *Acts* 24. in a Meeting when they lifted up their voices with one accord, and said, *Thou art worthy Lord God of Heaven and Earth, who hath made the Heavens and the Earth, Sea, and all things that is in them:* but this thou will sure say was confusion,

And whereas thou saist, *we call our selves a Meeting, not a Church, and the particular Members, Friends, not Brethren and Sisters:*

Ans. Here thou hath manifested thy self to be ignorant of the Scriptures, *Isa.* 1. 13. which calls the Assemblies of the Church, a *Solemn Meeting*; and the Lord gives it the name of a *Solemn Meeting*; the Church was met together, and the Brethren met with the Apostles, *Acts* and *Amos* 4. 12. prepare to meet thy God; and they met with *Jesus* crying *Hosannah*, with Palm-Trees and Branches in their hands, *Job.* 12. 13. and thou would say this was a confused Multitude. And further, thy ignorance is manifested in the Scriptures, because we call one another Friends, thou art troubled, *Acts* 29. 3. *Paul* had liberty to go see his Friends, And *Christ* saith, *ye are my Friends, and I have called you Friends, Job.* 3. *Epist.* ver. 14. *our Friends salute, and greet the Friends*; and so because we say Friends, and Meeting; this is to set forth a new *Jesus* thou maliciously saith; but thou art a manifest lyar, both by our words and Writings; for, we call our Meetings, Churches, and our Friends, Brethren and Sisters; and so here it will be seen, that

we do not characterize our selves by new Names, which thou hast falsely, and maliciously charged upon us; But, thou hast given thy self up to forgeries, and work wickedness; for no other Jesus but him, *who is the same to day, yesterday, and for ever*, do we own; who is the Light of the World, and enlightens every man that comes into the World, which hath been proved before; whom John was sent of God to bear witness of, that all through him might believe; and as many as receives him he gives power to become the Sons of God; which thou blasphemously calls Christ the Light an Idol, and Natural light.

And whereas thou saist, *VVe cannot find the Names or Offices of Pastor, Elder, Deacon, Teacher, which Christ set in his Church.*

Ans. Here the very common people will witness against thee that thou lyest; for the work shewes it by the care and order that nothing is lacking; for we have more in our Church then the Names of those Offices, we have the fruits of them, for nothing is wanting amongst us; we have the Great Bishop, *& are taught of God, & do know the Lord from the greatest to the least, Heb. 8.* But what is become of your Teachers and Pastors, and Deacons, who made such a noyse against us a few years ago, who had the Name but out of the life and power.

And whereas thou saist, *VVe do not alledge Scripture for our Doctrine for proof, but VVomen speak in our Meetings.*

Here again thou adds lyes, to lyes, and delights in lyes, *Psal. 62. 4. and art a deceitful witness speaking lyes, Prov. 14. 25. and hast bent thy tongue like a Bow for lyes, Jer. 6. and so speaking lyes in hypocrisie, 1 Tim. 14.* for we had never meeting nor discourse with people, but we prov'd our Doctrine by Scripture; and at the last dispute thou had Scripture brought to prove the truth against thee; and out of Peter and Jude, proved thee to be the man that denyed the Lord that bought thee.

And as for thy denying Womens speaking, thou has herein manifested thy ignorance of the Scripture; for Christ sent Mary Magdalen first to declare his Resurrection unto his Disciples, *Marke 16.* and that the Daughters of Phaniel *the daughter of Christ to all that looked for Redemption in Jerusalem, Lukes.* And Phoebe a *Servant of the Church*; which in some Translations is a Pastor; And Priscilla and Aquilla *Instructors*; and Philip had four Daughters Prophesied;

And

And women were Labourers with the Apostles in the Gospel, Read Acts and Romans 16. Women prophesied 1 Cor. 11. And Acts 2. & Joel 2. Sons and Daughters prophesie.

And thus *John Wiggan* can make no distinction between those women that are forbidden to speak, and those who are encouraged and commended; his envy hath so blinded him, but limits the holy one, that his folly might be manifest to all men, for Christ in the male and female was not to be limited, nor prophesie to be despised, 1 Thes. 5: but thou hast manifested thy self to be contrary to Christ and his Ministers, and so proved thy self to be a false Minister, and one of the false Teachers, that puts no difference between the precious and the vile, and a walker in lyes, Jer. 23. And so it is thou that teachest lyes in the name of the Lord; And was *Mary Magdalen* a *Jezabel*, and *Priscilla*, *Phoebe Anna*, the rest of the Women the Apostle forbids speaking as in *Tim. &c.* How ignorantly dost thou apply the scripture, and wickedly, but this Manifests thy Judgment of them, but thou art more ignorant than some of the Baptists, for some of the Baptists would allow women to speak, but thy envy hath eaten out thy sight, and the least of our Disciples sees thee to make lyes thy refuge, and who lives in the truth sees thee.

And whereas thou saist, *We say the Scriptures are not a rule of Faith and Conversation to walk by, hence it is that Christs Water Baptism, and Supper, and his Censures are rejected.*

Ans. If the Scripture be thy rule for thy life and Conversation, then why dost not thou obey it? For if the Scripture be thy rule, then thou must burn offerings, and sacrifices; and if but part of it be thy Rule; why didst not thou set down what part it is? But we say Christ is our rule (which doth also the Scriptures) *Math. 2. 6.* Where it is said *he shall rule the people, and he is the author and finisher of our Faith*: And give us that Scripture that saith, the Scripture is the Author of mans Faith, and mans rule; And as for thy Bread and wine and outward washings, thou knowst little more than that, nor hardly that, for if thou didst, thou wouldst have answered my queries, but thou dardest not confess to the power the Apostle was in, And we look at things that be Eternal, 2. Cor. 4. And not at the things which are seen; And such as are risen with Christ, seek those things that be above, Col. 3. And as for

the outward things, we know them where they be, and do not deny nothing in its place, but our life is in Christ; but thou shelters thy self in outward things, to keep alive in thy old nature, out of the Baptism into the Death of Christ, *Rom. 6. 3.* And as for thy Censures; you have censured one another, till you are broken to pieces; And where doth the Scripture speak of Christs Censures; And Christ being within, he is the Rule and Ruler, and King, (this is Scripture) within the Saints, *1 Col. 27.* Christ in you, *2 Cor. 4.* Canst thou not see this Scripture within, but thou hast made a trade of them so long, that thy gain hath blinded thee, and was not all the Scriptures given forth from the Spirit of God within, by inspiration of the Spirit, *2 Tim. 3.* and is not the new Covenant, the Law written in the heart, the Scripture within, *Heb. 8. Jer. 31, 30.* and this Scripture within, thou makes a mock and scoff at.

And the same Gospel as ever was, the power of God we own, and are not ashamed of *Rom. 1. 16.* *Which Gospel of Christ is the power of God to Salvation,* And Christ saith, *the spirit of truth should lead them into all truth;* And was not that their Rule, and if the Scripture be the Rule, what was the guide into the Rule to know the things of God, for thou sayest the Natural man know not the things of God, for they are spiritually discerned; then the Spirit must be the Rule; and they that are the sons of God are led by the Spirit of God, *1 Cor. 2.* and *Joh. 14.* And is not the Law written in the heart, the perfect Law of liberty, the Law of Love, the Law of faith in the heart; dost not thou see this is a Scripture *Jam. 5. 25. Heb. 8. Rom. 3. 17.* And is not this faith within to be obeyed, *Rom. 10.* dost thou not here manifest thy darkness to all people, and is not this faith held in a pure Conscience, which the just lives by, *1 Tim. 1. 19.* Thou mightst be ashamed to scoff at the practice of the Saints, and at the Scriptures; but in thy dead faith thou calls Light darkness, and darkness light, as in *Isay:* Who makes such an outrage against the Light, because we say the light is in the heart, and the Spirit of God to guide us, is within, according to Scripture which speaks of the Rule of Faith, Let Christ Rule in your hearts by faith. Thou hast put him out of his place, & preferred the Scripture before him: And what Rule had Abraham and the Saints in the old world before the Scripture was written.

And whereas thou speaks falsely, *accusing and speaking untruths,*
and

and persecuting with the tongue and Acts of injustice, and thou sayest this we do in obedience to God, and to our Guide.

Ans. Thus thou further vents thy lies and malice; for, the Lord God who is pure, and Christ our Light leads us to no such thing but we speaking truth to thee, and tells thee what thou art without flattery; therefore, makes thou thy complaint of persecution with the Tongue; but, thou hast the persecuting tongue; and when thou proves thy other slanders against us, then may thou have a further Answer, for we own no injustice.

And whereas thou saist, *we say the Light in every man is the object of faith, and a common sufficient Light, that it is Salvation to all that obey it, and that we teach free Will, &c.*

Ans. Here again thou adds lye to lye, perverting our words as thou dost the Scriptures, and speaking thy own, for we say Christ is the Light of the World, and his Grace is sufficient for all, and hath appeared to all men, *Tit. 2. and believe in the Light*, saith Christ, *Job. 1. 8, 12.* and Christ the Light is the Author of faith, and we say it is not he that wills or runs, but that God shews mercy, which none is to abuse.

And whereas thou saist, *We teach and set up an inherent legal Righteousness, denying the imputed Righteousness of Christ wrought in his own person without us; that Christ fulfilling the Law in us, or his spirit, mortifying, or sanctifying, and fulfilling the Law in us, is Justification; therefore, no coming of Christ but that within, and so deny the 2d. coming of Christ, contrary to Scripture, & these & many more Arminian, Popish & long since prefligated errors is laid upon their sandy foundation.*

Ans. Here thou adds more lies, for Christs second coming we do not deny, and he the Righteousness of God we own, and never denyed, and it is a false slander of thee to say otherwise; and our foundation is Christ, which thou wickedly calls Sandy, *Isai. 28.* who is a tryed stone, *2 Tim. 2.* and the legal Righteousness is thy own, its none of ours, *1 Cor. 1.* and the Righteousness of Faith which saith the word is nigh thee in thy heart, and in thy mouth, we own; which thou enviously calls an inherent legal Righteousness, *Romans 10.* And that which Christ wrought and did in his own person, and suffered without the Gates of Jerusalem for Mankind we own, and never denyed which thou maliciously slanders us with the contrary, and he is revealed within us,
and

and that makes thee to rage ; and all our Books which thou speaks of, are according to the Scripturae of Truth, and to Christs and the Apostles Doctrine ; but thy principles are according to the old errors thou speaks of.

But thou saist thou hast done with our Principles , thou needs not enlarge upon our Hay, Wood, and Stubble, being assured the removing of our Foundation, which thou saist thou hast done, will bring down our whole building.

Ans. We are Gods building, 1 Cor. 3. And we have a building of God, Ephes. 2, and Christ is our Foundation, which remains and stands sure, 2 Tim. And we are built upon the Foundation of the Prophets and Apostles, Christ himself being the head Corner stone, the Lord hath laid our foundation, and no other foundation can any man lay, 1 Cor. 3. 11, 12. Zach. 8. 12. Eph. 2. 2. Tim. 2. And as for hay, wood, and stubble, it is thy own, and will be burne up, who has denyed Christ the Light, the foundation; and called him a natural, and created Light, and Idol; but thy foundation and building is down together, it's hard to know where it stood ; And where are all your Builders and Daubers ; and now after all thy slanders and raylings, thou wouldst make people believe thou lovest our persons, And when thou hast uttered all thy lyes and malice, thou in hypocrisie and feigned humility, would make people believe thou pittiest us; But we know what thy pittie is; But we are come to the true Jesus, who takes pity of our souls ; though thou long deceived many of us ; I believe that few people would hardly have believed that there had been so much poison & venom in thee, & thou hast denyed Christ, the Light, the way, truth & life, & calls him natural and created, and so art in the error thou speaks of, and thy bowels is the belly of Hell, *Jenab.* 2. And what hast thou to do to take the Lords name in thy mouth, and hates to be reformed; But thou art one of them that uses thy Tongue, saying; Thus saith the Lord, when he never spoke to thee, *Jeremiah* 23

Thou saist, *Thou hast born thy Testimony against us, in that which appears in us, against the mystery of Christ crucified.*

Ans. Christ Jesus which was crucified, which thou slanderously saist we deny; but him we own, it is thou that denies him to be crucified, in denying his Light, for we preach Christ crucified, 1

Cor.

Cor. 1. 23 2. Cor. 2. And him that the Jews crucified, who were in the same envious Spirit with thee, against the light, *Jo. 1. Mat. 20. 19. and Mark 15. 13. Luk. 23. 23. Rev. 11. 8.* we are crucified with Christ, *Gall. 2. 20.*

And if thou hadst written fewer errors, it had been better for thee; but praised be the Lord God, thy deeds are brought to light and this is a poor shift for thee to come off so, after thou hast laid down thy assertions and cannot maintain them, nor canst not make them good; for our questions was learned questions and tended not to strife, and yet stands on thy head unanswered; and thou and all which thou hast declared, hath been against God and Christ, so that thou art one that bears false witness against him, not for him: And thou hast manifested the error of thy judgment, for thy understanding is error, *Psal. 19. Mat. 22. 22. 1 Tim. 6. 10.* and that which thou hast done hath been against Christ the Foundation of the Prophets and Apostles; and thy Commendation of us is reviling, and slandering, for it is manifest thou hast a double tongue unbridled, *Jam. 1. Tim. 3. 8.* and with thy tongue thou thinks to prevail, *Psal. 12.* but a lying tongue, (*Prov. 12. 19.*) is but for a moment, and he that uses slanders is a fool, *Prov. 10. 18.* but we cannot walk with slanderers, *Jer. 6. 20.*

And thou saist, *Our principle hath had its growth and advantage from these means; from the pride, covetousness, formality, idleness, and cruelty, corrupt customs, Idolatry, superstition of Parish Priests, and the generality of their Hearers.*

Ans. And *John Wiggan* Chaplain shall be put in amongst them: And thus, when you were in your wickedness as thou speaks of before, and mocked God with your Religion, as the end of it hath manifested it self, God hath overturned it, and stained your glory, and your pride, which went before your destruction, *Prov. 16. 18.* then the Lord had compassion upon us in your day, when no eye pittied us; and revealed his Son in us, who is our Shepherd and leader, and Salvation, *Ezekiel*: And thou with the rest Railed against us in your idleness and pride, and carnality; and who was mader against Truth then your separated Congregations in railing against the Light and Spiritual Teaching; and who were taught of God, and Christ, and followed him, and would not follow your pernicious wayes; and when we prophesied

phesied to you of your down-fall, both in your Towns and Cities, and Army, you abused us, prisoned us, and persecuted us; though all the things is come to pass upon you which we then spoke, and yet thou in thy envy and malice art railing against the Truth, the Light, Christ, that it should spread, but thou had rather the evils before mentioned should spread, Idleness and Pride, &c.

And our Testimony was born against your pride and hypocrisie, in the truth, and spirit, and power of Jesus, against all your false Worships, and Churches, and Teachers, which God hath thrown down according to our Testimony; and you were found treacherous to your own Principles in all things; for we faithfully bearing our Testimony for the Lord God to you, as he gave to us; and for standing faithful to him, we were prisoned, and had our Goods spoyled by you; and now you are murmurers against us, because truth stands, and your foundation is fallen to the ground; and thou wickedly termes the true Christ who is Light to be Antichrist.

And whereas thou said, *Antichrist doth never oppose Christ more then when he appears in a mystery, when he comes in the name of Christ, and pretends to be all for Christ, reproving much that is evil, and pleading for many commendable things: thus our Saviour tells us many false Christs shall arise, Mathew 24. 24. in Sheeps cloathing, Mathew 7. 15. in so much that if it were possible they should deceive the very Elect.*

Ans. This is directly thy own condition, who appears in a mystery to oppose Christ the Light; but we cannot say of many commendable things thou hast done, or sins reprov'd; and neither *Mat. 24.* nor *Mat. 7.* saith that Antichrist shall do many commendable things, or reprove sins; for that which reproveth sin is the Spirit which Antichrist is gone from; Christ said Antichrist and false Prophets should come to the Disciples, and *John* saw they were come, *1 John 2.* and they went forth from them into the World; and as in the *Revelations* the whole World went after them, and they inwardly ravened from the Spirit; and so keeps people from the Spirit and Light within them, as thou dost; and these have the Scriptures, (the Sheeps Cloathing) and if it were possible would deceive the very Elect; but, *John* who saw they was come, said, the *Saints had the Anointing within them to teach them,*

them, and they needed not any man to teach them, but as the Anointing teacheth them; and the Apostles brought them to the Light within them, and the Law within them; and Christ bid them not to follow the false Prophets, but he would dwell in them, and his spirit should lead them into all truth, *Job. 14. and 2 Cor. 4. Heb. 8. 1.*

And whereas thou saist, *We have cryed against the Priests and Teachers, as Hirelings, and deceivers, covetous, scandalous, &c. and their Hearers as ignorant, superstitious, formal; and that every charge hath much of truth in it.*

Ans. Here thou art made to confess something to the Truth, as the Devil did to the Son of God, and hath judged thy self too; for thou was one that we cryed against at *Manchester*, and our testimony stands against thee as it did, who professes what thou art not; dost thou not remember *Elizabeth Hulme, John Abraham, James Harrison*, and what a rage and madness thou was in when they came to thee to declare the things of God, and how thou lift up thy Fist of wickedness against *John Abraham*, and could not hold thy violent hands, and the guilt in you all have answered our testimony, and thou yet was never able to stand to truths face, nor answer the truth, if thou had, thou would have answered the *Queries* e're now: And we are not of them which cries, loe here is Christ, or loe there is Christ, but as the Apostle saith, *Col. 1. 27, 28. Christ in you the hope of Glory*, whom we preach, warning every man, and teaching every man, that we might present every man perfect in Christ Jesus; and Christ was not like to be found amongst you when you denyed the Light, and they that were innocent that had received the Light, quickly saw you; and this Light hath, and will stop all your mouthes that denies it; and the Light is not a shew but the substance; And thou would seem to hide thy self, from the carnal, proud professors, as if thou wert not of them; but they that knows thee, knows what thou hast been, and what thou art yet, and all thy Congregations which thou hast gathered, where hast thou left them now? so that which thou (who denies the Light) hath been doing, is but to beat the Air.

And all that were sober and feared God, seeing you persecuting us, and reviling against the Light, and against the Spirit; and what unchristian actions they used against us; was a cause through quiring into truth, to cause them to forsake you, who denyed the

Light of Jesus, who broke into confusion amongst your selves, and biting at truth, and biting at one another, till you were consumed one of another; And so the good meaning people that did not make Godliness a game, as you did, imbraced the Light of Jesus, and came into the fellowship of the Light and the Gospel which is the power of God, *Rom. 1.*

And whereas thou saist, *The well meaning people easily fell into their Net, to do homage to their new God, in the mean while the ignorant rash Priests and people who dealt with them, lost themselves, and injured the truth, and gave this people ground to glory over them.*

Ans. If the well meaning people fell to us, then the ill meaning people staid with you, and this manifests you are fallen from truth, when the well meaning forsook you: And whereas thou saist, they did homage to their new God, Nay, its that God and Christ which ~~ever~~ ever was, and will be, whom you forsook and denyed (as thou denies still) and mocked with your words like them that opposed the Apostles, and called it *a new Doctrine, a setter forth of strange Gods, Acts;* and so you did injure the truth, as thou dost now, and it is Christs Net which they were catched in, which kept the good, and threw out the bad, according to thy own Words; and as you have injured the truth, so hath God brought his judgments upon you; and thou hath given us as much cause to glory over thee as ever any did; but our glorying was, and is in the Lord God, and his Son Jesus Christ, who hath dearly bought us with his Blood; and thou that denies the Light, crucifies Christ afresh, and puts him to open shame.

And whereas thou saist, *the right course to deal with us, is to distinguish between good and evil.*

Ans. This thou hast not done, as is manifest in thy Book, but like one of the false Prophets, who follows thy own spirit, and sees nothing, but puts darkness for light, and light for darkness; and thou hast manifested thy unrighteous dealing to us, in all thy Book, and thou dost not own the good, nor imbrace it, nor cherish it; how canst thou when thou denies the Light of Christ? for, that which doth make manifest and reproves is light, and all things is manifest by the Light, and this Light thou hatest, and chosest the darkness, *Ephesians 5.* and loves it more then the Light, *John 3.*

And

And whereas thou saist, *Thou wilt joyne issue with us to bear witness against hireling Priests, against Tythes, against superstitious carnal Worship, against swearing, against corrupt worldly customes, herein joyne with them, are they at least in shew for the power of Godlinesse as well as the forme, for worshipping in spirit and truth, for justice, for Righteousnesse, sobriety, mercy, gravity, and whatsoever is excellent in life and conversation, so am I; yea, whatsoever they can make appear to be evil; that I would cast off with as much indignation as they; and what further good they can shew, that I have not learned, that would I gladly imbrace.*

Ans. When did *John Wiggan* bear Testimony against Hireling Priests, and Tyth-takers, should not *John Wiggan* had Tythes at *Manchester* to make up his Wages, and was not he a Priest at his Chappels; where he put off his dark Ware, denying the Light of Christ; and now when *John* hath lost his Chappels, he will cry against them, and their formality, now when he cannot get them; Oh, subtilty, but would he cry against them if he had 100. or 200 *£* a Year given him, nay, would he not bleis them for it; and how can thou worship God in spirit & truth, who denies Christ the Light & spirit of God to be in every man; Thou art a false Worshipper, & thy Worship is false; & the Lord moved us to cry against thee; and that in thy high dayes, and must thou talk of crying against corrupt Customs, and be in them thy self; for thy evil words hath corrupted thy manners, and thou art not for the power of Godlinesse; and thou art far from the modesty, gravity, or justice, or righteousness, thy language bewrayes thee, as thy lyes and slanders, with mocking, scoffing, reproachful words; and thy sawcy language to Friends, and especially to *Margaret Fell*; which shames both Learning and Breeding; and that most excellent thing in life and conversation thou hast denyed, which is the Light of Christ Jesus, and if thou would cast off thy evil, cast off thy lying, slanders, reproaches, mockings, scoffings, and if ever thou wilt learn or imbrace good, thou must imbrace the Light of Christ Jesus, which hitherto thou hast reproached; and wilt thou learn of us, which thou callest Antichrist, thou manifestest thy self, this is but one of thy flattering scorns.

And whereas thou saist, *Though the Riches of Grace having cast out those Beams which dims the eyes of many, I can better discern the moates that lyes deep in the bottom of their eye.*

Ans. Thou denying the Light of Christ Jesus, and not owning the grace which brings salvation, which hath appeared to all men, as in *Titus*; Thou art far off the Riches of the Grace, who calls Christ the Light, an Idol, and instead of casting out Beams and Moates, thou art fighting against Christ the Light, Truth, and Covenant, and Salvation to the ends of the Earth.

And whereas thou saist, *Being of equal ground with them, can tell them that all their fair pretences, and high expressions, are found to be a covering too short to hide their nakedness and deceit.*

Ans. It is Truth we hold forth, and fair pretences is thy own condition, in words, but out of life; and so thy nakedness is seen to all that fear God, and thy

thy deceitful covering which is now taken off, and thou art manifest, and thou art not upon equal ground with us, who denies Christ to be the Light.

And whereas thou saist, *while they call others Deceivers, they themselves are the more subtle Deceivers.*

Ans. In this thou hast declared thy own condition, for we are saved by Christ, and hold him forth, and declare what we have heard and seen, *John 1. 3.* and declares against all such Deceivers as thou art, who is an Enemy to Man's Salvation, Christ Jesus the Light, *John 8.*

And whereas thou saist, *while they call others Babylons Merchants, and charge them for selling Christs, the Prophets, and Apostles words, they themselves do the same, and that none sells more Babylonish then they, not at higher rates then they, as might be instanced in several Persons, that I forbear to mention.*

Ans. We are come out of Babylon where thou art, and all your confusions, and have received the Lord Jesus Christ, whom we declare freely, as we have received, without money, or price; and we do abhor thy lyes and slanders, as to declare Babylons Merchants, and such as makes a Trade upon Christs, the Prophets & Apostles words, & then to do the same things our selves, which no honest man can charge us justly with such things, but such as thee, who sells thy self to work wickedness; and the Lord will rebuke thy spirit, for charging that upon his innocent Lambs which they are not guilty of; and we do charge thee to mention those particulars, and their Names that hath sold such ware at so great a rate, and what was the rate, and who and what are their Names that bought it?

And whereas thou saist, *while thou endeavours to discover their deceits, thou intends not to hurt any thing thats good in them.*

Ans. It is the good in us that thou strikes at, and in that thou hast discovered thy own deceit, as may be seen all along in thy Book, together with thy contradictions.

And thou saist, *Hosea 14. 9. who so is wise, and he shall understand these things prudent, and he shall know them, for the wayes of the Lord are right, and the just shall walk in them.*

But John Wiggan hath fully discovered his foolishness, and that he walks not in the way of the Lord, which is Light; for Christ saith, I am the Light, I am the Way, the Truth, and the Life: and this Light he hath denied.

A POSTSCRIPT.

How hath thou lived in sloath and idleness, that thou hast not convinced those that turned from thee, which was thy Heale: all these many years, that thou begins but now, alack for thee, they are on a Foundation above thee, and so thy Sandy Foundation, and darkness, and enmity, and making gains of the Apostles and Christs words has been thy own condition; and keeping People always in Teaching, that they may alwayes be Paying thee; And now, that thy Gain is gone, thou grumbles and mutters against those that be innocent, and judgeth them in the practice of thy self, and so measureth them with thy own Ea thy spirit, and judgeth them with Earthly judgment, which cometh not near them.

Some-

Something in

ANSWER

TO JOHN WIGANS

APPENDIX.

Wherein he Compares the Evil
Language of the Quakers, with the
False Prophets.

Answ. **T**O tell a man he is a Lyar, if he find him so, is not a Mark of a false Prophet, for *Jeremiah* did so, *Jer.* 23. And the Apostle was no false Prophet when he told them *they spake lyes in hypocrisis,* *1 Tim.* 4. And *Jeremiah* was no false Prophet when he said, *They bent their tongues like a bow, to speak lyes,* *Jer.* 9. Nor *David* was no false Prophet when he said, *They turned aside after lyes,* *Psal.* 40. And the Apostle was no false Prophet when he said, *Satan had filled their hearts,* *Act.* 5. as he hath done thine, else would thou not have uttered so many lyes against us; but we are not afraid of thy Reproaches, *Psal.* 51. 2. neither do we matter thy mocks, for fools make a mock at sin, *Prov.* 14. 16. And knowing that mockers was to come in the last times, *Jude* 18. Though we have undergone the trial of cruel mockings, but God will not be mocked with thy Religion and vain words, *Gal.* 6. for what thou sowest thou must reap, and our words that are spoken to you are truth; who makes no distinction when the truth speaks to the wickedness, and unrighteous

teous state of man, which the wicked may get the words, as thou dost, and throw upon the righteous.

And whereas thou compares us to the false Prophets, and the unclean spirits in the Revelations, which came out of the mouth of the Dragon, and were proud boasters, false accusers, and incontinent fierce, despisers of those that are good.

Answ. John, this is thy own condition, thou hast directly read it; yet before thou said, thou would learn of us, and thou said they were the better meaning people that came to us; thus thou foamest out thy own shame like unto the raging waves of the Sea.

And whereas thou saist, *We boast of perfection and sinless life, and are the servants of corruption.*

Answ. This is false, the Lord rebuke thy spirit, for our perfection is in Christ, the crown of our rejoycing, who thou saist is an Idol; and Christ we serve, and not corruption: And see if any of our Friends have spoken such words to thee as thou hast spoken against the truth, and thou denying the spirit and Light in men, by which they should see their salvation, thou can be no other wise but as a wave of the Sea, as a Well without water, and a Cloud without rain; as in Jude: manifest to be in the false Prophets steps, 2 Tim. 3. Tit. 1. 10. 2 Pet. 2. Art thou not here in these steps? *Evil beasts, slow bellies, &c.* all that read the Scriptures may see thee.

And whereas thou saist, *Thou hast had Converse with several Christians in several Nations this thirty years.*

Answ. This thou may speak to thy shame, who knows no more of God and Christ, then now to call him an Idol; and where did any of all these Christians teach thee that Christ was an Idol? I do not believe that any sect in all Christendome would say so, but thy self; no not the Papists whom thou likens us to, and saith we are as bad: and so thou art like unto them in the Revelations, *Who blasphemeth God and his Tabernacle, and them that dwell in Heaven.* And that which thou did affirm in thy assertion, was contrary to God, Christ, Scripture and Truth, and all people might see them, if there were no answer to them, if they could but read Scriptures.

And whereas thou saist, *It behoved some of them, at least G. F. who was called, as Margaret Fell affirmeth, &c.*

Answ.

Answ. Margaret Fell said G. F. was called from his lawful Calling, as thou reports; thou thy self didst report it: That was the occasion of her words, which if it was so, if his Calling had been meaner, it was better then Butchering people as thou hast done, with the sword; any of these trades had been better then thine, for thou hast been both a Priest, and a Butchering *Major*; so thou might have two Trades, and has lost them both, which makes thee rail so. Alas, for answering thy book it did not so much concern G. F. but many particulars which were some of them 60 miles one off another; and thy book which we had with much adoe from you, which ye were afraid should have come to the light, it was such a work of darknesse; and it was but a few dayes time in our hands, which they were not likely to answer it in so short a time, besides called on often to be taken from us, it was an uncertaint thing for us to come to answer it, or go about that work, but at last we were faine to take it in pieces, and get it Copied over in pieces, there was such haste with you, and this shews you were afraid to have it answered; whereof *John Wigans* Wife, and some of his misled people, made a boast as though we could not answer it, before we could have it, which he hath small reason for, as they that reads it in meeknesse sees his folly, 2 *Tim.* 2. And that which we writ was true to thy condition, thou hast proved it. And whereas thou art grieved because the Goalers and Prisoners should see thy fruits laid open, because we sent Letters to them to give unto thee, when thou thy self would not take them of us; and we did not send for our Letters again, as thou didst thy Book, or some through thy means; not being afraid who see them or read them. And herein thou condemns thy self, for thou directed thy book to the Goaler, and sent it into the Towne before it came to us; so in this thou hast judged thy self, for thou didst not so much as direct that a Copy of it should be given to us, and so thou renders thy self both obnoxious and odious in thy Book and practice. And what thou hast been is known, and there is things yet to be manifest, which is a shame to mention: and so thou hast thy self begotten in many men a true opinion, that thou art a hainous offender, in speaking such words, and wringing such things against Christ the Light. And we know

none that hath sent thee any Letters sealed, but there hath been a name subscribed to them. And as for scorning, jeering, and frothy expressions, that's thy own condition *John*, and not ours; and why didst thou not put those letters (sent without names) into thy book, that the wise Reader might have seen them (if there were such) and have judged of them.

And as for me *Thomas Curwen*, who sent several papers to thee, being burthened with thy wickednesse, who had published thy lies abroad in the Name of the Lord, and wast ashamed and afraid that we should have them, though thou promised often we should have them in words, and now that we have it, it must but be a fortnight, being a short time for them who are above 60. miles from one another: and thou hast done unjustly in that thou hast not put down my whole letters, and the occasion of them, for there is no wise man will judge but that there was some reason why I should send such words to thee: And did not froth, and rage, and fury appear in thee, when thou laid violent hands on me, and pull'd my coat like to tare it off my back? and canst thou list such unholy hands and sits of wickednesse unto the Lord in prayer? and will God accept thy sacrifice which is like *Cains*?

And when I did peruse thy book, I found it did not prove thy assertion, viz. *That Christ the light is not saving*: It therefore is but as Chaff and dirt; and thou perverts, and wrests, & adds to many Scriptures, seemingly to prove thy assertion good, which thou couldst not, for which, I say, the plagues of God shall be added unto thee, according to the Scriptures, *Rev. 22.* To which *John Wigan*, in his wonted fury and rage said, *The plagues of God was upon me, and we all speake from the spirit of the Devil.* yet this man before his companions would seem to be humble, and a meek man, through his feigned words would seem to Justifie himself.

And for thy sawcy language, and ill-bred behaviour, and unmannerlineffe, if thou had put all my letter down, the Reader might have seen why I charge those things upon thee. And therefore I had good ground to speak these words through all thy words and carriages towards me, and also thy abusive and slanderous, and sawcy expressions to my Esteemed friend in the truth,

M. F.

M. F. which if thou hadst had either civility, or the reason of a man, or any regard to virtue, thou would have been ashamed to utter or have written such things as thou didst; but thou hast abused her letters as thou hast done mine, and taken that which thou thinks may be for thy advantage, and wrests our words as thou hast done the Scriptures, and left out that in our letters which was the cause we spoke those things unto thee, and plainly shew the cause, which if any desire to know the cause, we have them to shew, for if we should put them in our book they would make it too great a volume, too great, together with thy slanderous letters, and that thou should vomit so many slanders in thy book, which thou would not let us have but only a few dayes, and then thou glories and boasts, in which time thou knew we could not answer them, the particulars concerned in it being so far distant one from another.

And *John*, if *Thomas Curwen* Husbandman, which is a better Calling then thy Trade, who hath often been moved of the Lord to write to thee, is able to indict letters, having been often burthened with thy hypocrisie and vain deceit, and fleshly performances, which thou hast charged falsely upon me in a letter. And here thou publishes that which thou knows not, slandering us both with that which thou art ignorant of, not knowing but another might do it, and so hast published thy ignorance. Dost thou think this will stand amongst wise men? And thou hast said thou will never learn in my Masters School, which is Christ the Light, nor come to the Law which is the Schoolmaster until Christ, which thou art ignorant of both. And within all this time thou might have answered my Queries, if thou had been in the meeknesse, but it is manifest thou art choaked with evil, and envy, and posselt with a bitter spirit, that thou hast not power to do good.

And as for thy dreaming, it is manifest if thou hadst been awaked, thou would have answered my Queries, and cleared thy assertion, and convict me if I had opposed my self; but thou hast denyed this office and work, and in stead of giving satisfaction herein, thou hast published thy own shame. I would not have thee to envy me so much, for the good I have to thee, for which of those things dost thou thus deal with me? Is it not
because

because I have told thee the truth? for which of those good deeds dost thou rail of me so fast? Was it not a good deed, to tell thee thou was a Deceiver, knowing thee to be so? for now thy fruits makes thee manifest to be a deceiver, and whom thou hast deceived, 2 *Pet.* 2. *Mat.* 7. 24. And whereas thou hast picked a few lines out of *James Parkes* private letter sent unto thee, whom thou seems to pretend love to, and now publishes them, and this was thy love; was it not time for me to forsake thee, being long deceived by thee, and has known thy Principles and thee long, and thy feigned love: but should thou not have put all my letter down, that the Reader might have seen it, and judged with thy words, which was the occasion of it: and the words which thou slanderously spoke in secret, but thou wilt manifest thy self, that thy folly may appear, which cannot abide plainness; but my letter is true to thy condition, and thou wilt find it so. And I tell thee it was a fraudulent part of thee to publish a part of my letter, and not all, or other Friends letters either, and far off the truth, and below a wise man, but it is well that thou hast published so much as thou hast done, that people may read thy book, and see the words come true upon thee.

John Wigan, *this in Answer to part of thy Appendix.*

WHerein thou mentions *Margaret Fells* Letters, and has therein falsified my words, as it is the usual manner of thee and such deceivers as thou art, for you do so with the Scriptures, who makes a trade of them, and teaches for filthy lucre, you take here a piece, and there a piece, such as will make for your own ends, and for your advantage, and for the setting up of your Image you make, and so leaves poor people dark and ignorant of the Scriptures, and also of your deceitful dealings with them, and so keeps them in darkness, and preaches unto them, that they must carry a body of sin with them as long as they are upon the earth; and they are no other like, so long as they that are blind follows thee, and such like that are blind, and so you all go into the ditch together, which is your place, and shuts the kingdom of hea-

ven against men, and neither enters in your selves, nor suffer them that would go in to enter, Mat. 23. 13.

But thou hast intended in taking pieces of my letters here and there to make them seem more odious to the Reader, and also thou has intended thereby to cover thy own nakednesse and ignorance of God and his truth, in leaving out the cause and ground of my speaking those words, which is nothing but truth to thee according to the Scriptures, where they stand written to thee, though thou endeavours by thy overslipping, and taking words here and there to make them non-sense to the Reader; yet as they stand, and as thou hast set them, any rational man of truth and honesty, that knows what thou hast written and spoken to me and others, will judge them to be truth to thee; Therefore for the further manifestation of thy wickednesse, I shall by plain Scripture convince the Reader that reads with an impartial eye, and prove thee a blasphemmer against God and his truth, as it is in Jesus, and when I have done so, then let the Reader judge whether thou be not guilty in truth and reality, and of all I have writ to thee.

The cause of my first writing to thee was from thy blasphemous book, which thou put out against Christ Jesus the Light, our corner stone, which thou boastinglly saies thou strikes at, and I can truly say, and the Lord that judges all hearts knows, that I had no delight to meddle with thee, seeing thee a conceited man, only in deceit and ignorance, but I was moved of the Lord in the vindication of his truth, to bear my testimony for his truth, and to write to thee, and to leave thee without excuse.

(1.) In thy Book thou saith, *Whoever calls and worships this (the Light in every man) as the Blasphemy. Redeemer worships an imaginary and fictitious Christ, and indeed an idol, and in another place of thy book thou saies, That the Light in every man that comes into the world, set up and worshipped in prayers and praises. All the Honour and Attributes due to the true Redeemer alone being ascribed to it, which is an Idolatry so much worse then that of Jeroboams, or of the Papists. In a third place of thy book thou saiest, Admit this grand lie for the Corner stone, and the whole superstructure will consist of lies.*

These

These with many other such blasphemous speeches thou hast uttered forth in thy book, which I shall forbear to trouble the Reader with, they being answered before.

Again in thy second letter to me thou hast sent writ these words; *its likely thou hast never been so plainly told that thou sets up an idol*, if thou call the light that is in every man that comes into the world, Christ the Redeemer, and if thou worships that light as the Redeemer, that thou art an Idolater: It seems by these words, that thou hast writ these words in thy former letter, which I sent back with the answer, and so hath not the words there written here to produce, but here is enough and sufficient to manifest thee an absolute blasphemer against Christ and the holy Ghost.

John Wigan
proved a
Blasphemer.

Ans. The Light of Christ Jesus which we bear witness of, which hath lighted every man that comes into the world, is the same light which *John* bore witness of which was a man sent of God for that purpose, before Christ Jesus came to prepare the way before him as the Scripture doth testifie, which prophesied of him before he came, and which prophecies he bore witness to when he came, as *Isa. 40. 3, 4, 5.* the voice of him that cryeth in the wilderness prepare ye the way of the Lord, make straight in the desert the high way of our God. Read on to the fifth verse, and *Malachy the 3. and 1.* Behold I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his Temple, and according to these prophecies the Angel Gabriel came to *Zacharias*, and told him that he should have a son, and *Luke 1. 19.* and the Angel answering said, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tydings, and in the sixth month after the Angel Gabriel was sent from God unto a Virgin, espoused to a man, named *Joseph*, which testified of the birth of Christ, as you may read in the ~~scripture~~ of *Luke* at large, and the Angel said unto *Zacharias* when he told them of the birth of *John*, he said, fear not *Zacharias*, for thy prayer is heard, for thy wife *Elizabeth* shall bear a son, and thou shalt call his name *John*, and thou shalt have joy and gladness in him, and many shall rejoyce at his birth, and he shall be great in the sight of the Lord, and he shall be filled with the holy Ghost (even this is he that bore witness of the Light which *John Wigan* calls an Idol) from his mothers womb, and
after

after this child was born, his fathers mouth was opened in praises unto the Lord, being dumb since the Angel spoke to him, because he did not fully believe, and his father *Zacharias* was filled with the holy Ghost, and prophesied of Christ saying, *Blessed be the Lord God of Israel, who hath visited and redeemed his people, and so to the end of the Chapter, as you may read, ver. 76. and the child shall be called the Prophet of the highest [to wit Christ] and thou shalt go before the face of the Lord to prepare his waies to give knowledge of salvation unto his people, by the Remission of their sins; and Christ himself bore witness of John, Mat. 11. and said, he was more than a Prophet, and said, of all that were born of women, there was not a greater then John, and said he was a burning and shining light, as you may read. For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee, ver. 10. and if ye will receive it, this is the Elias which was for to come; for all the Prophets and the Law prophecyed until John, He that hath an ear to hear let him hear, ver. 13, 14, 15. and the Apostle bore witness of John, and said, as John fulfilled his course Acts 13. he said, Whom think ye that I am, I am not he, but there cometh one after me, the shoes of whose feet I am not worthy to loose.*

Thus far we have proved unto you what *John* was, that he was sent of God to bear witness of Christ by these Scriptures, with many more which might be instanced concerning *John*. Now we shall go to *Johns* testimony, and witness which he bore of Christ Jesus, *John 1. In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God; All things were made by him, and without him was not any thing made that was made, in him was life, and this life was the light of men. This is he which John bore witness of, this same John came for a witness to bear witness of this Light, that all men through him might believe, as you may see proved by all the foregoing prophecies of him; he said, He was not the light, but was sent to bear witness of the light that was the true light, which lighteth every man that cometh into the world. This is the light and no other which we witness, and bear testimony of, which John Wigan saith is an idol; He was in the world, and the world was made by him, and the world knew him not, but as many as*

received him, to them he gave power to become the sons of God, even to them that believed on his name, not to such unbelievers as *John Wigan*, who denies him, which was born not of blood, nor of the will of the flesh, nor of the will of man, but of God; This *John Wigan* calls an idol. And the word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten son of God, full of grace and truth; *John* bore witness of him, and cried, saying, This is he of whom I spoke, he that cometh after me, who is preferred before me, ver. 15.

Now here the reader may see *J. W.*'s blasphemies, and lyes in his book where he saith, that the light that *John* bare witness of, that lighteth every man that comes into the world, is the word creator, and not the word made flesh, Christ; so let the reader read *John*. 1. 14. 15. and this is the record of *John*, when the Jews sent priests and levites from *Jerusalem*, and asked him, who art thou? and he confessed and denied not, *I am not the Christ*, and they asked him, and said unto him, who art thou? and he said, *I am the voice of one crying in the wilderness, make straight the way of the Lord*, as said the prophet *Isaiah*, 1 *John*. ver. 23. They asked him, why baptizest thou then? and *John* answered, saying, *I baptize with water*, but there standeth one among you, whom ye know not, he it is, who coming after me, is preferred before me, &c. *Jo*. 1. ver. 26. 27. Here *John* beares witness of him, according to the prophecies; the next day *John* seeth *Jesus* coming unto him, and said, *Behold the Lambe of God which taketh away the sin of the world*. This is he of whom I said, after me cometh a man which is preferred before me, for he was before me, ver. 29. 30. This is he whom we worship as our redeemer, whom *J. W.* saith, to worship is to set up a greater Idolatry then that of *Jeroboams*, and of the Papists, and *John* saith further, that he should be made manifest to *Israel*, therefore am I come baptizing with water, and *John* bore record, saying, *I saw the Spirit descending from Heaven like a dove, and it abode upon him, and I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the spirit descending and remaining on him, the same is he that baptizeth with the holy Ghost*. And I saw and bare record that this is the Son of God; and this is he whom *J. W.* saith, whoso worships, worships an Idol. And the next day *John* saw *Jesus* walking, and looking upon him said Be-
bold

hold the Lamb of God; and so this is a part of *Johns* Record and witness which he hath borne of the Son of God, the light of the world that hath lighted every man that cometh into the world; with severall more, as the scripture will testify, who Baptizeth with the holy Ghost; and this is he which *J. W.* desires the people with whom he has to do, and all others with fear and trembling to consider how injurious this opinion is, and how pernicious and destructive such a sandy Foundation will prove to pretious soules; for admit this Grand lye for the corner stone, and the whole superstructure will consist of lyes, saith he, and open this as the first door of entrance (as they do) and it leads into a Babel of Confusion and Errors; no sooner is a man entred in at this deadly gate, but he is in the City *Tobu*, where first, if his eyes be anointed with eye salve by the true Jesus, he may behold this Image of Iealousie (the Light that is in every man that comes into the World.)

Ans. Here I desire the reader but soberly, and seriously to consider of this mans doctrine, and compare it with the foregoing proofes, with what shall be hereafter, and let him judg whether it be not as absolute blasphemie as a man can speak, and that according to the full prooffe of the scriptures, for Christ Jesus. *Jo.* 8. 12. where Jesus saith, *I am the light of the world, he that followeth me shall not abide in darknesse, but have the Light of life.* And again, in *Jo.* 12. Jesus cryed, and saith, he that believeth on me, believes not on me, but on him that sent me, & he that seeth me, seeth him that sent me. 45. I am come a light into the world, that whosoever beleeveth in me shall not abide in darknesse, 46. and in the 36. while ye have light, believe in the light, that ye may be children of the light. These words spake Jesus, who Baptizeth with the holy Ghost, which *J. W.* saith, If this lye for the corner stone, all the Superstructure will consist of lyes. If any man walk in the day, he stumbleth not because he seeth the light of the world *Jo.* 11. 9.

Now I desire the reader will seriously consider, whether *J. W.* be not highly guilty of Blasphemy, and one with those Pharisees who was grieved when Christ wrought miracles, and cast out Devils, and turned and converted many unto God, when he entred into the strong mans house, and bound the strong man, and spoiled his goods, *ver.* 29. So *J. W.* is grieved that there should

he so many turned unto God, and afraid for the time to come,
 lest there should be more, and therefore he strikes at Christ Jesus,
 the Light and Corner stone, which he calls a lie, as those Phari-
 sees did against Christ formerly; But Christs answer is, *If I cast*
out Devils by the power of God, then the Kingdome of God is come
unto you; else how can one enter, &c? which *J.W.* denies, that
 the Kingdome of God should be come unto the Pharisees, or unto
 the world, *ver. 28, 29.* blasphemously against Christs own words.
 But Christ saith, *all manner of blasphemy shall be forgiven unto*
men, but the blasphemy against the Holy Ghost shall never be for-
given; which *J.W.* is guilty of, in his wicked blasphemous
 words and writings, it is past my knowledge how often. And
 therefore Christs words are fully manifested upon him, who saith
 in the 32. verse. *Whoever speaketh a word against the Son of man,*
it shall be forgiven him, but whoever speaketh against the holy Ghost,
it shall never be forgiven him, neither in this world, nor in the world to
come, Mark 3. 28, 29. Luke 12. 10. This stands good upon *J.W.*
 for ever, if Christ be God who baptized with the holy Ghost,
J.W. is a blasphemer against him. And so I desire the Reader
 to consider without prejudice of what is proved, and furthermore
 whether he be not one with those Jews that were filled with envy
 when they saw the multitudes, and spake against those things
 that were spoken by *Paul*, Contradicting and Blaspheming, *Acts.*
13. 45. And also one with *Elimas* the Sorcerer who withstood
Paul, and went about to turn the depute from the faith, *ver. 8.*
 And also one and the same with those Jews whom *Paul* was pressed
 in spirit to testify unto, that *Jesus was the Christ*, and when they
 opposed themselves and Blasphemed, he shook his garment and
 said unto them, *your blood be upon your own heads I am clean,*
&c. Acts. 18. 5, 6. And also whether he be not one of those
 which the Apostle speaks of, in *Rom. 2. 21.* *Thou that teachest*
another, teachest thou not thy self? Thou that preachest a man
 should not steal, dost thou steal? And thou that abhorrest Idols,
 dost thou commit Sacriledge? for thou hast Blasphemed against
 the worthy name of God, the Light, *Rom. 2. 2. Jam. 1. 7.* And
 so now thou art proved such a Blasphemer that I am forced to
 compare thee to the beast spoken of in the *Revelations*: I am sure
 thou art one that worships him, and gives thy power to him, for
 thou

thou hast spoken great things and Blasphemies against the Lord and his anoynted, the Light Christ Jesus. *Rev. 13. 6.*

And hast opened thy mouth against God, to Blaspheme his name, and his tabernacle, and them that dwell in heaven. And so now thou art perfectly proved a Blasphemer against God, and now thou mayst see if thou can clear thy selfe of these things, or any that takes thy part against Christ the Light, who inlightens every man that comes into the world, which *John* bore witness of, and thou hast given thy power to the beast to make warre with the Saints.

So now I am to prove thee to be a minister of darknesse, who hath affirmed, *That the light in every man is not a saving light,* which I have proved already is Christ Jesus, which *John* bore testimony to the true light that enlightens every man that comes into the world, and which is the saviour of all mankind, *Tit. 3. 4.*

2. Thou hast asserted, *That God has not given a measure of the spirit to every man,* contrary to the Apostle, in *1 Cor. 12. 4, 7.* who saith, *The manifestation of the spirit is given to every man to profit withal.*

And thou goest about to make the light of Christ Jesus, with which he has enlightened every man, a Created light, and a dim light, and a natural light; and spirit of a natural man. And here I shall prove thee an Idolater, and a graver up of an Image in thy dark divining, where thou art one with all the ministers of Antichrist, who studies an Image in your brains, and the dark imaginations of your hearts; for though thou seems to be a separated Priest, yet it is but in the sensual, and carnal, and devilish, not in the spirit of God, for thou crucifies that in thy dark deceitful heart, while thou art making and setting up another spirit and light which thou calls natural, and not the light of Christ. And here thou art worse then Surplice-men, or Homily-men, for they will confess that the light in them which shews them sin, is the light of Christ; and yet thou seems to confess that the light in every man is the Law written in the heart, and if so, the new Covenant.

Answer. All this heap of confusion which thou hast heaped together, doth but manifest thy darkness, and thou ministers out of it, and art an enemy to the light of Christ, and so thou must needs

needs be a minister of darkness. Though thou hast been a minister long, I ask thee this question, Didst thou ever preach the light of Christ to people, or didst thou ever turn peoples minds to the light of Christ in their Consciences, or didst thou ever turn any from the power of Satan to the power of God? If thou hast, let us out some of thy flock that they may be tryed? but there are a great deal that will testify against thee, that has been of thy flock, that is turned from thy darkness, to the light of Christ, which thou art an enemy to, and with it they see thy deceit and darkness, wherein thou didst deceive them, and can praise the Lord for ever, that they are turned from thy darkness.

But now for the proof of thy false Doctrine.

And 1. Is not the light which is in every man, the light of Christ that convinceth a man or woman of sin and evil? and is there another Saviour besides Christ that takes away the sin of the world? And what was that Image of God in which *Adam* was Created? wilt thou not have Christ to be God? And thou sayes, there remained a part in *Adam* after he had transgressed, which made him hide himself, but thou calls this the spirit of a natural man, and a created light. Is the light that is in man a created light? and is the law which is written in mans heart, and the spirit which is put in the inward parts, created? and was that Image of God which was in *Adam* a created Image? How was the *Lamb slain from the foundation of the world*, Revel. 13. 8. Rev. 5. 12.

But in plain words, Did God create any light in the beginning but what he set in the Firmament of Heaven? Is an invisible light created, which sees God which is invisible? Its pittie to put these things to thy gross darkness; but that for the Seed's sake it may be serviceable to others. And dost thou say, *The Law of God that he writes in the heart, and his spirit which he puts in the inward parts, is this a created light?* Oh the gross darkness that is in thee! How dare thou take upon thee to teach? Is not God Light? and is the Image of God in man a created light? and is that created and natural? and is not Christ light, and his spirit light, and is not the Law light, and is not the Law spiritual? and did not *Moses* say to the children of Israel, *Deut.* 50. 11, 12, 13,

14, & 15. For this commandment that I command thee this day, is not hidden from thee, neither is it far off, &c. but the Word is very nigh thee, in thy mouth and heart, to hear it, and to do it: See, I have set before thee life and death? Was this, that would have led them into life, natural and created? and is not this Law righteous, and spiritual, and just, and good? as the Apostle witnessed of it, *Act. 7. 5. 3. Rom. 7. 12.* who said, *They received the Law by the disposition of Angels, &c.* And did not Christ Jesus say, *He came not to destroy the Law, but to fulfil it; and that one jot or tittle of the Law should not passe till it was all fulfilled?* and is not Christ the end of the Law for righteousness? and is this the spirit of a natural man that knows not the things of God, that Christ is the end of?

Art thou not in this a minister of darknesse, and an Idolater?

And doth not the Apostle say, *Rm 7. 4. That they were become dead to the Law by the body of Christ: wherefore he saith, the Law is holy, and the commandment holy, just, and good, ver. 12.* But

this dark Doctrine of thine, makes thee clearly manifest that thou art in the flesh, and the motions of sin works in thy members, which brings forth fruit unto death, and never knew the life of the Law yet, nor the life of the Commandment, but art alive without the Law, and so art alive unto sin and wickednesse, and knows it not, nor having the Law to be thy Schoolmaster, to correct thee for thy wickednesse, which would revive and set thy sins before thee, that thereby thou wicked might die. But thou has not been at this School yet, for all thy learning and divining it has been all in the darknesse, thou has never come to the Law yet which is light, which is the schoolmaster unto Christ. This thou sits judge upon, and sayes its spirit of a natural man, and so living without the law, is dead in thy sins and darknesse, and so never knew what it is with thy mind to serve the law of God, as the Apostle did, he delighted in the law of God according to the inward man; but this is too mean for thee, this thou calls Created and Natural, and so lies drowned in darknesse, and sin and wickednesse, thy mind and all thy members committing sin, and drinks up iniquity as the Ox drinks up water. How should thou do other, being thou art

art an enemy both of Christ, and his Law, and his Light, and his Spirit? and what? art thou not a minister of darknesse in all this? and the Apostle who was obedient unto the law of God in his heart, and the spirit of God in his inward parts, by this he saw the body of death, which made him to cry out, &c. But he also saw his Redeemer Christ Jesus, for he was a minister of the light, and turned people from the darknesse to the light in them, and so could confesse then, the Law of the spirit of life in Christ Jesus had made him free from the law of sin and death. So the Apostle doth not make such a separation betwixt the Law and Christ as thou dost, who saist, *it is natural and created*; but this is but the Judgment of thy dark spirit, for the Apostle saith, *That God sent his only begotten Son in the likenesse of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit*, Rom. 7. 8. *God sent forth his Son, made of a woman, made under the law*, Gal. 4. 4.

I desire the Reader to take notice of this mans darknesse and ignorance of this Light, and Law, and Spirit of God, and also of his Idolatry, who has made and framed another Image which he calls a *Created light, and a natural light, and a dim light, and the spirit of a natural man*.

And whether this Law and Spirit of God, which was given unto the children of Israel into their hearts be natural, and also hath been the guide and teacher of his people in all ages; for Christ himself saith unto the Jews, *It is written in the law, you shall all be taught of God*, and the prophet Isa. said, *That all the children of the Lord should be taught of the Lord*. And how should they be taught, and be established in righteousness, but by the Light of righteousness, the righteous Law of God written in their hearts? and this is none of *J. W.'s* Molten Image which he has set up, which he calls created, and naturall, and dim Light, and spirit of a naturall man &c. And so here the reader may read by what is here proved by plaine scripture. *J. W.* first to be a minister of darknes by his denying the Light of Christ to be the law of God, the pure new covenant which he hath lighted every man with, and his law which is written in every heart since the new covenant; and also he may read him an Idolater in that he has made a molten

molten and graven Image, which he calls created and natural, and the spirit of a Man, which is neither Light of Christ, nor Law of God, nor new Covenant; and now *I. W.* thou hast raced thy self out, both from the knowledge of the Law, and the Law-giver: So thou art proved, by the plain Scriptures of Truth, (1) A Blasphemer. (2) A Minister of Darknes. (3) An Idolater.

(4) I am now to prove thee an Antichrist, which was to come in the last time, which denies Christ come in the flesh.

And that is to say,

(1) Thou goes about to prove, and has laid it down in thy Book, as though Christ which lighteth every Man that comes into the World, were not God and the new Covenant, or Covenant of God which was before the Foundation of the World.

(2) Thou laies down, that Christ is not that Word and Light which *John Beares* witnesse of, but saith, it is the word Creator. And,

(3) Thou makes a difference between the Father and the Son, and so sets up two Lights, and two Words, and so two Gods, except thou denies Christ to be God.

Ans. And first in answer to that thou dost oppose, which is, that Christ the Light is not Gods Covenant, was not the Covenant which God made with *Abraham* in Christ Jesus, did not the Apostle say the same, *Gal. 3. 16.* Now to *Abraham* and his Seed was this promise made, he saith not unto Seeds, as of many; but as of one, unto thy Seed which is Christ, and this I say, that the Covenant that was confirmed before of God in Christ, &c. here the Apostle doth not say as thou dost, that Christ is not Gods Covenant of Light, and also the Apostle saith that Christ hath redeemed us from under the Curse of the Law, that the blessing of *Abraham* might come on the Gentiles, here Christ brings the Gentiles into Covenant with *Abraham* and the *Jews*; but this is a mystery thou never saw; and is he not the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, in his Everlasting Covenant Christ Jesus: And is not the Covenant of the Lord with *David* & his Seed for ever in Christ Jesus? And hath not the Prophet *Isaiah* said in the 42. and 6. I the Lord have called thee in Righteousness, and will hold thine hand, and will keep thee, and give thee for a Covenant to the people, and for a Light to the Gentiles, to open blind

eyes, and to bring out the Prisoners out of Prison, and them that sit in darkness out of the Prison-house; who is this that should do this, if it be not Christ Jesus, whom wilt thou have it to be; and again, *Isa.* 49. 8. It is a light thing that thou should be my servant to raise up the Tribes of *Jacob*, and to restore again the preserved of *Israel*, I will also give thee for a Light to the Gentiles, that thou mayest be my salvation to the ends of the Earth, who is this thinkest thou? this torments thee, this that reaches unto all the ends of the Earth; Light shining in all, this torments thy dark spirit, thou makes accompt in thy Book this is a created Light as thou saist in thy Book, where thou quotes 2 *Rom. vers.* 14, 15, 16. who hath the Law written in their hearts, which accuses or excuses them in the day when God shall judg the secrets of Men by Jesus Christ, according to my Gospel: Let the Reader judge whether this be a natural created Light, which judges the secrets of Mens hearts by Jesus Christ; Is not this Gods new Covenant of Light to the Gentiles, which he has written in their hearts: and doth not the Apostle say in *Hebr.* 8. 6. speaking of the old Covenant and Priesthood, but now hath he obtained a more excellent Ministry, and by how much also he is the Mediator of a better Covenant, which is established upon better promises, is not this Christ? for the *Jews* broke their Covenant and their Law that was written in Tables of Stone, which gendered to bondage, and there was then a Law added because of Transgression, until the Seed Christ came, *Gallat.* 24. 25. yet the promise and Covenant that was made to *Abraham* in Christ Jesus stands still, and is the same, and cannot be disanul'd, as the Apostle saith, *Gal.* 3. 19, 16, 17. *Hebr.* 8. 10. The Law that was added 430. years after the promise was made, could not disanul it, for the Apostle saith, if the first Covenant had been faultless, then there had been no place found for the second, and so this is the Covenant of God, writing his Law in their hearts, and putting his spirit in their inward parts, for the *Jewes* had outward Laws written in Tables of Stone, which Laws they broke, but now Christ Jesus the everlasting Covenant of God, which is Light made unto *Abraham* never can be broken, but is an everlasting Light in the hearts of his people, and an everlasting Law written in their hearts, and an everlasting Covenant of life and peace, and so brings all in to unity and fellowship, for there is neither *Jewes* nor *Greeke*, there

there is neither bond nor free, there is neither male nor female, for they are all one in Christ Jesus, and if they be Christs, then they are *Abrahams* Seed, and Heires according to the Promise, *Gal. 3. 28, 29.* And so here thou art proved thus far an Antichrist, and a denier of Christ Jesus (the Light) to be Gods Covenant, who according to the flesh is the Son of *Abraham*, the Son of *David*, *Rom. 1. 2, 3, 4.* and according to the spirit the Son of God, *Paul* was made a Minister of that Gospel which was promised.

But these things is a mystery to thee, and thou knows nothing of them but what thou knowes naturally as a bruit Beast, for thou cannot believe the Apostles Testimony that he gives in the 13. of the *Acts*, when he is speaking of *Saul*, *vers. 22.* and when he had removed him, to wit *Saul*, he raised up *David* to be their King, to whom he gave Testimony, &c. Of this Mans Seed hath God according to his promise raised, *vers. 25.* unto *Israel* a Saviour *Jesus*, when *John* had preached before his coming; and as *John* fulfilled his course, he said, whom think ye that I am, &c. Men and Brethren of the stock of *Abraham*, and whosoever among you that feareth God, to you is the word of this Salvation sent, *vers. 26.* So let the Reader read this portion of Scripture, and see whether Christ Jesus be not Gods Covenant of Light, and Promise unto *Abraham*, and unto *David*, and also whether this be not that which *John* bore Testimony of, and so now thou art sufficiently proved thus far, not only a breaker of Gods Covenant and Promise unto *Abraham* and his Seed for ever, in whom the Apostle saith, all the promises of God are yea and in him *Amen*, *1 Cor. 20.*

The next is, wherein thou has denied Christ to be that word which *John* beares witness to, which was in the begining with God saying, the neglect of this distinction of the word Creator, and the word made flesh, is the ground of the great mistake of many, thou saist, *who not considering what is testified of the Word as Creator, do confound that Light which is set up by him in every man, with that Light which he gives, as he is the word made flesh, and so calls that Light saving, which is but natural, springing up with him in his Creation, yea hence they call that Light Christ, which is but the Law written in the heart.*

Answ. I desire the Reader to read over the 1st. of *John*, and seriously consider what distinctions he findes made there from the

word that was in the beginning, and the word that's made flesh, and the light that lightens every Man that's come into the World, and whether all these be not Christ, which *John* beares witness of, and whether *John* and the Spirit of God, there have separated them as the blacknesse and darknesse in *J. W.* hath done; and let the Reader judge whether this Man be not possesst with an Inchanting Spirit of Sorcery, and Witch-craft, and even as it were given up to work wickednesse to his own destruction, being filled with envy and malice against the Truth, which has overthrowen his rotten and sandy foundation, and causes him so to rage, that he even blasphemeth against the God of Heaven, that he even dares to separate the God-head, and would not have Christ Jesus to be the true Light and Word of God, which was in the beginning, in whom the fulnesse of the God-head dwells, and that bodily, *Gal. 3. 9.* And so as thou hast denyed Christ to be the Covenant of God, thou has also denyed him to be the Word of God, and also has denyed him to be the Light that lighteth every man that comes into the world, and so has denyed his God-head as he is a Saviour, by which all the Fathers were saved, and dyed in the faith of him, and the Patriarchs, and the Prophets that had his word in their hearts, and thou has denyed him to be the Light of *Israel*, and thou has denyed him to be the first fruits of them that sleep, and the first begotten from the dead, and the first born of every Creature, thou has denyed his very life and substance, and the laying of his life down thou has denyed, for thou said, *he denyed faith to some*, and one of thy Brethren said, *that his blood was not shed for all*; and thus you spake despite against the Spirit of Grace, and counts the blood of the Covenant an unholy thing, and so Christ is of little value to you, and you are not worthy of him, but for the Seeds sake, and that people may not be blinded with thy wickedness and blindness, and darkness, and that people may come to an understanding of the Truth.

I desire the Reader seriously to consider these following Prooves, that is to say, first of *John*, *That Word which was in the beginning with God*, by which all things was made and Created, which was before man was made or Created, and was glorified with the Father before the World began, whether this be not the word Christ the Saviour of mankind according to the Apostles words in the 1. of

of Heb. 2. ver. and so on; bath in these last dayes spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the World, &c. And whether this Son of God by which all things was made and Created, is not the Saviour and the Word in the beginning, and the Redeemer of all Mankind, and whether the Word which Moses spoke of to the Children of Israel, Deut. 30. 14. when he said, *The Word is very nigh thee, in thy heart & mouth, that thou may do it;* and said then, *he had set Life and Death before them;* which the Apostle in the 10. of Hebrews bears testimony to, who saith, *Christ is the end of the Law for Righteousness to every one that believes:* And when he rehearseth Moses Words he saith, *Who shall ascend into Heaven, that is to bring Christ down from above, or who shall descend into the Deep, that is to bring Christ up again from the Dead:* But what saith it, *the Word is nigh thee in thy mouth, and in thy heart;* this is the word of Faith which we preach, that if thou shalt confesse with thy mouth the Lord Jesus, and believe in thy heart that God has raised him from the dead, thou shalt be saved. Doth not the Apostle say, that this Lord Jesus is the Word, this is the Doctrine the Apostle preached the same Word in the heart, as Moses did; But, *I.W.* denies this Doctrine, and this Word, and this Jesus, that is very nigh in the heart, that preaches Righteousness, he preacheth him afar off, it vexeth him to hear of him nigh in his heart, for his heart is filled with hypocrisie and darkness, and Gods Word and Witnes lyes slain in him; and so all his Preaching is of Christ without him crucified at Jerusalem, but he knows him not, nor where he is, and so all his separation is but in the darkness, talking of a Christ without him, and denying Gods Covenant of Light within, Isa. 49. 8. and denying Christ the Word in the heart, which was that which the Apostle preached; and likewise the Apostle Peter, Acts 10. 36. *The Word which God sent unto the Children of Israel, preaching peace by Jesus Christ, the Word I say you know, which was published throughout all Judea after the preaching of the Baptisme of John, and how God anointed Jesus Christ, &c. vers. 43. to him all the Prophets gave witness, and while Peter spoke these Words, the Holy Ghost fell on all them that heard the Word.* And what Word was this they heard when the Holy Ghost fell on them, was it not the word the Apostle preached Christ? Oh, thou enemy of God, how should Christ be preached, if that word which the Apostles

Apostles preached was not Christ, and were not they the Ministers of the Gospel and of the Spirit, 2 Cor: 1. 18. *But as God is true our word towards you was not yea, and nay, for the Son of God Jesus Christ who was preached amongst you by us, even by me, and Silvanus and Timotheus was not yea, and nay, but in him was yea.*

Here the Apostle clearly manifests that the word which they Preached was the Son of God Christ Jesus; and was not the word of Reconciliation which the Apostle preached, was not this Christ; doth he not say, *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation, to wit, that God was in Christ reconciling the World unto himself, not imputing their Trespases unto them; and hath committed unto us the word of Reconciliation, and we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God, for he hath made him to be sin for us that knew no sin, that we might be made the Righteousness of God in him.*

This message is a torment to *J. W.* he is none of those Embassadors, he carrieth no such message as this, this is contrary to his Doctrine, for he will not have God and Christ to be one, nor he will not have the World reconciled, for he saith, *The Light that lightens them is not saving*; and how can they be reconciled unto God, if they be not saved from their sin? he makes account that Christs Blood is not shed for all; and the Apostle saith, *He is the Propitiation for the sins of the whole World*; But *J. W.* saith, that this Word is not Christ, and the Apostle did commend those that he preached to, and committed them to the word of his Grace, which is able to build them up, and to give them an Inheritance among all them that are Sanctified.

But for the Readers satisfaction, we shall prove something out of the Old Testament; Did not Abraham see Christs day, and was glad, and believed, and it was counted to him for Righteousness; was not this by Christ the Word, which was in the beginning with God, who said, *before Abraham was I am*; did not Moses write of him, as Christ saith, and saith, *A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear in all things.* Did not Moses see this by the word that was in his heart, which he preached to them; and did not David Prophesie and saw Christ set up a King upon the Holy Hill of Zion,
and

and said, he would declare the Decree of the Lord, the Lord hath said unto me, thou art my Son, this day have I begotten thee, aske of me and I will give thee the Heathen for thy inheritance, and the utmost parts of the Earth for thy possession, Psal. 2. But *J.W.* would not have Christ to have none of these, nor such large possessions, he will not have him the Light, nor Saviour of the World, nor have the Heathen for his Inheritance, and David saw Christ a Priest for ever after the Order of Melchisedecke, and did he not see this by the Word that was in his heart, that was a Light unto his pathes, and a Lanthorn unto his steps, and he said, he had hid his word in his heart, Psal. 119. And thy Word is sweeter then the honey or the honey-combe: And Solomon saith, Pro. 8. 27. The Lord possessed me in the beginning, I was set up from everlasting, from the beginning, or e're the Earth was, was not this the word that was in Solomon's heart, from the beginning, and the word that *Isaiah* the Son of *Amos* saw concerning *Juda* and *Jerusalem*, It shall come to passe in the last dayes, that the Mountain of the Lord's House shall be established on the top of the Mountains, *Isay* 2. from the 1. vers. to the 5. where he saith, Oh yee House of Jacob come yee and let us walke in the Light of the Lord, was not this the Light of Christ, by which he saw the Mountain of the Lords House that was to be in the last dayes, and was not this the Word Christ that was in the Prophet, who said that their root should be rottenesse and their blossomes should goe up as dust, because they have cast away the Law of the Lord, and despised the holy one of Israel, which Law the Prophet saw goe out of *Sion*, and the word of the Lord from *Jerusalem*, was not this Christ *Jesus* the light, and word of God, and the Lord sent a word unto *Jacob*, and it lighteth upon *Israel*, and is not this Christ *Jesus* Gods Covenant.

And the Prophet *Isaiah*, when he spoke to the people, he told them their eares should hear a word behind them, when they turned to the right hand, or to the left, and their eyes should see their Teacher, and he should never more be removed into a corner, and who is this that is given for a Leader, and a Guider, and Teacher, is not this Christ that the Prophet calls to, when he saith, Ho, every one that thirsteth come and buy, &c. where he saith, Incline thine ear and thy Soul shall live, and I will make an Everlasting Covenant with thee, even the sure mercies of David: Is not this in Christ, and is not this Call to every one that will come and incline their ear to
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the Light of Christ in their hearts and consciences, and hearken to the word in their hearts, which is given for a leader and a teacher of all people; But, such Ministers of darkness as *J. W.* never directed to this teacher and so keeping them in darkness, keeps them in sin, in wickedness, but the Lord is coming, and is come already, blessed be his name, to redeem, and has redeemed many thousands out of their mouths, and from under the tyranny of the oppressor which they have long kept poor people in, and *Ier. 15. 16.* where *Jeremy* said, *Thy word is my joy, and the rejoicing of my heart.* Was not this word Light in his heart, which is sown for the Righteous, and joy for the upright in heart? And again, *Ier. 20. 9.* *But his Word was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay.* And again, *Ier. Is not my Word like a Fire, saith the Lord, and like a hammer that breaks the Rocks in pieces, Chap. 23. 29.* Did not all these Prophets and Holy men of God speak and prophesie with many more, which the Scripture makes mention of, from the Word of God in their hearts that was in the beginning; has thou not here denied the *Emanuel, God with us*, that the Prophet *Isay* testified of; and so has denied Christ come in the Flesh, whereby thou has clearly manifested thy self to be an Antichrist indeed, for thou hast set thy self to oppose Christ; for, Christ Jesus himself when he preached to the multitude, he said, *Mat. 13. 3. &c. A Sower went out to sow, and the Seed that he sow'd was the Word of God, and the field that he sow'd in was the World, and the ground that brought forth fruit to God was the honest and good heart.* And he saith again, *You are clean thorow the Word, &c. Ioh. 15. 3.* And again, *Sanctifie them thorow thy truth, thy word is truth, Ioh. 17. 17.* And again, *Heb. 3. Who being the brightness of his Glory, and the expresse Image of his person, and upholding all things by the word of his Power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, was not this Christ.*

But thou wilt say, it may be, if he be of the Majesty on high, he is not in the hearts of people then.

Thy blindness, darkness, and ignorance of God looks so; But, the Apostle *Peter* his Exhortation was, *That as new born babes, they should desire the sincere milk of the Word, that they might grow thereby.* And the Apostle *James* exhorted them, *To receive with meekness the*

the ingrafted word which is able to save the Soules, Chap. 1. 21. And again, in Peter 1 epist. 2. 6. Behold I lay in Zion a chief Corner-stone, elect, & pretious, and he that believeth on him shall not be confounded, unto you therefore which believe, he is pretious, but unto them which be disobedient, the Stone which the Builders disallowed the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them that stumble at the word, being, disobedient, whereunto also they were appointed, 1 Pet. 2. 7, 8.

Now I.W. thou art this man, for thou has stumbled at the word, and art fallen, and shall never rise again, this stone shall grind thee to powder; this is our Corner-stone, which thou sayes, thou wilt confound; but, the Apostle sayes, he that believeth in him (and we believe in him therefore) shall never be confounded; and so here thou wilt be found a lyer: And thou saith in thy Book, thou wilt remove our foundation, which is the light in every man; which is sufficiently proved, that it is Christ Jesus the foundation of all the Prophets and Apostles; and here thou strives with that which is too strong for thee, the weighty stone must needs fall upon thee. And in 2 Pet. 1. 19. where Peter exhorted them to take heed to the more sure word of prophesie, and to the light that shined in a dark place, and to the day-star that would arise in their hearts; but thy dark preaching is contrary to that; and 1 Job. 1. 1. That which was from the beginning, which we have heard, which we have seen without eyes, which we have looked upon, and our hands have handled of the word of life, &c. Let the serious Reader but read this Chapter, and see if by it he may not in his own understanding judge of the wickedness of this man, and also in the 2. Chap. where the Apostle saies, He writes no new Commandement unto you, but an old Commandement which ye had from the beginning, the old Commandement is the word which ye have heard from the beginning.

Again, a new Commandement I write unto you, which thing is true in him, and in you, because the darkness is past, and the true light now shineth. Here the Apostle manifesteth the word and the light to be one, in that he writes unto them in the word, and in the Light that now shines, glory be to the Lord for evermore, which the whole power of darkness hath long mustered up and stood against; but he that is upon the white Horse, who is called faithful and true, in Righteousness he doth judge and make war, his eyes are as a flame of fire,

and upon his head many Crownes, he was clothed in a vesture dipt in blood, and his name is called the Word of God, Rev. 20. 11, 12, 13.

Now I have done with thee as concerning this head, and thou wilt find that this word will judge thee in the last day, who hath punctually denyed Christ Jesus to be the Word of God, which is his name, so he stands upon thee thy condemner for ever, and so thereby thou art manifest to be the Antichrist.

So the next head that I am to manifest to the Reader, is, that thou makes a distinction of God and Christ, and through thy denying of Christ to be the Light that comes into the World, and thereby denies Christ to be come in the Flesh, and thereby art the Antichrist; for thou saith, that Christ is not the word and Light which John bears witness of, but saith, it is the word Creator; and so makes a difference betwixt the Father and the Son, and so art just in the Arrians Principle in dividing the Father and the Son, which brought in Heresies of old into the Churches; and contrary unto the Angels testimony unto Joseph and Mary, who said, She should bring forth a Son, and shall call his name Jesus, for he shall save his people from their sins; that it might be fulfilled which was spoken by the Prophet, saying, Behold a Virgin shall be with Child and bring forth a Son, they shall call his name Emanuel, which being interpreted, is, God with us. And so contrary to this, thou would divide Christ and God.

So here thou hast denyed Christ of his propriety in the Father, and hast blasphemed against the God-head, contrary to Christ his own words, who said, *I and my Father are one*; and so here thou has joyn'd with the Jewes in taking up stones to stone him with. And also, in the 8. of John and the 16. ver. *And yet if I judge, my judgment is true, for I am not alone, but I and my Father that sent me.* And again, in the 14. of John and the 10. ver. *Believes thou not that I am in the Father, and the Father in me the words that I speak, I speak not of my self, but the Father that dwelleth in me, doth the works; believe me that I am in the Father, and the Father in me.* And in the 2. vers. before, Philip saith, *Shew us the Father, and it sufficeth us,* Jesus saith unto him, *hast thou not known me Philip?* he that hath seen me hath seen the Father.

And again, Job. 17. 11. *Keep them thow thy own name, that they may be one as we are:* And again verse 21. *That they may be all one*

as thou O Father art in me, and I in thee, I in them and thou in me, that they may be made perfect in one. And so thou that hast divided the Son from his Father, and the Saints from them both; thou hast committed Sacriledge indeed, who has denyed the great work of Salvation and Redemption of Mankind, which the Apostle admired at, that God should send his only begotten Son into the World, that whosoever believeth in him should not perish, but have Everlasting Life. But this Christ thou has gain-said, and resisted, and denyed, and so is never like to have benefit by him, but he will be thy condemnation for ever.

And here thou hast fulfilled old Simeons prophesie in the 2d. of Luke, *Unto whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lords Christ, who took him in his Armes and blessed God; and said, Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy Salvation which thou hast prepared before the face of all people, a Light to lighten the Gentiles, and the Glory of thy people Israel; and behold, this Child is set for the fall and rising of many in Israel, for a signe which shall be spoken against.* And here thou art the man that has set thy self against him, and is fallen, and so has denyed Christs coming in the flesh, and also has denyed God being in Christ reconciling the World unto himself; which the Apostle said, 1 Tim. 3. 16. *Was a great mystery, God manifested in the flesh, justified in the spirit.* And so thou that denies the Light of Christ, and his Spirit, which opens and reveales the mystery, thou art not like but to be ignorant who has denyed Christ in his God-head, Job. 5. 7. for the Apostle saith, *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one;* and this Record thou has denyed, for first thou has denyed Christ to be the Word; and secondly, thou has denyed Christ to be one with the Father; and so thou has denyed Christ to be God, except thou will have two Gods, for thou has created already two Lights, and two Words; thou will neither have Christ to be the Light of the World, nor thou will not have him to be the Word which was in the beginning with the Father; nor thou will not have him to be Gods Covenant of Light with Abraham and his Seed; and also, the promise of God unto Adam, where the Lord said, *The Seed of the Woman shall bruise the Serpents head.*

And now let the Reader judge whether thou be not a perfect *Antichrist*, who hath denyed Christ come in the flesh, both in his Light, wherewith he lightens all people that comes into the World. Secondly, he denies him to be the *Word* which was in the beginning, by which all things was made and created, which is the Word the Apostle directed people to in their hearts, *Rom. 10. 45.* Thirdly, He denies him to be come in the Covenant of God, which is light, by which he reconciles all things to himself, both of things in Heaven, and of things in Earth, *Ephes. 1. 10.* And fourthly, thou has denyed him to be one with his Father; and so I believe here the Reader will confess that *J. W.* is perfectly proved an *Antichrist*; for the Apostle saith, *Joh. 4. 3.* Every Spirit that confesseth not that *Jesus Christ* is come in the flesh is not of God, and this is the spirit of *Antichrist*, whereof you have heard should come, and now is in the World. And again in the 2 Ep. of John and the 1. Many Deceivers are entered into the World, who confess not that *Jesus Christ* is come in the flesh, this is a deceiver and an *Antichrist*. And so as for *I. VV.* he doth not only not confess Christ, but hath denyed Christ to be come in the flesh, as hath been manifestly proved, and so is he of whom the Apostle saith, *Whosoever transgresseth, and abideth not in the Doctrine of Christ* hath not God, but he that abideth in the Doctrine of Christ hath both the Father and the Son. Here the Apostle joynes them together, and puts them not asunder, as *I. VV.* doth; And therefore, we are not to receive him into our Houses, neither bid him God speed, but deny him as he hath denyed Christ, and has proved himself an *Antichrist* compleat.

And whereas thou speakes in thy Book, That multitudes are ensnared for want of dividing, or making distinctions between God and Christ, and brings the 2 of Peter 2. 2. many shall follow their pernicious wayes.

Ans. Let the Reader read the portion of Scripture; in his own judgment, and truth of his heart, let him judge whether this Scripture be not a true Character of thee, and thy Generation of Priests, or whether he can judge the *Quakers* to be such a People as this Scripture holds forth, and by this he may judge the fallacy of thy judgment, and thy envy and malice, which breaks forth in lying; The next words following are, Many shall follow their pernicious wayes, by reason of whom the way of truth is evil spoken of, and

and through covetousness shall they with feigned words make merchandise of you; who is this the Quakers, or it is I. W. and his company of Priests? thou breakes off betime, if thou had written any further in Peter, it would have come upon thy own head; But there is a verse before, which saith, *That there would be false Prophets that would bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

Here thou art perfectly set forth, for I believe never any denyed him more wickedly then thou hast done, as is manifestly proved, and so art that false Prophet there spoken on. But again, verse 15. *They were such as followed the way of Balaam, for the wages of unrighteousness,* Art not thou one of these? Again there were such as walked after the flesh in the lust of uncleanness, must not thou needs be he who denyes the Light that manifests sin and uncleanness, thorough the obedience of which they may be preserved out of it; but they were to receive the reward of unrighteousness, and so wilt thou, who art reserved unto the day of judgment to be punished.

And now thou being thus manifested and proved to be what is before mentioned, that the words in my Letters will fall of necessity upon thee, though thou have endeavoured to cover thy self by thy setting my words in thy own frame, and thereby to make them seem as if they were railing Speeches, and spoken without ground.

And 1. Where as thou saith, *that I writ in my Letter to manifest thy gain-saying Spirit* Core-like, Let the Readers judge whether this be not manifestly proved upon thy head before in gain-saying the Truth Christ, who is the Light that lightens every man, &c.

2ly. Thou saist I said, *Thou art without God in the World*, my words are thus, *The Light in every one as it is obeyed, makes the separation from the World*, which Light thou denyes, and so art *without God in the World, who is Light, and in him is no darkness at all.*

3ly. Thou saist I said, *Thou hast manifested thy self to be out of the first step that leads to Christianity, and art a Priest of Darkness*, These words are true upon thee, for the Light Christ Jesus, the *Way* (which thou hath denied) is the entrance into life, and Christ is the *Way*, the *Light*, and the *Truth*, and the *Dore*, which thou hast denied, and so by Christs own words, thou art a *Thief* that en-

ters not in at the Dore, the Light, but climb'st up another way, *J. 10.* And so thy Prayers, and all thy fleshly performances must need be abominable, who art without the Dore, Christ the Light, amongst the Theeves and Robbers, and of thy committing Sacrilege, that is proved before sufficiently, and also thy blaspheming against the holy Spirit of God; There needs no more to be said to that, it is sufficiently proved before.

And in my second Letter thou saith *1. I said thou begins with a lye, and ends with the Devil, and sets J.W. next to him.* Thy own Letter which thou sent to me, which I sent thee back again, will testifie that to be true, as it is there written. And is thou offended that I should mention thy own words to thee, art thou ashamed of them now, and art thou offended at me because I writ of that which thou had writ with thy own Pen, thou art so muddeld that thy own actions torments thee.

2ly. Thou saist, I spoke of thy black defiled heart and conscience:

Ans. They are so, and blackness and darkness thou art filled with, who doth deny and gain-say the Light of Christ in thy own conscience, and that is the cause thou art such an inveterate enemy against Christ, the Light, in every man, but his witness in thy own conscience will be a Worm that will gnaw thee, and Fire that will never be quenched one day, though thou make slight of it now: but did not thou say in a Letter to me, *thou had received my blacke Lines*, not that I writ these words to thee, rendering railing for railing, but my words are true upon thee in thy present condition.

3ly. Thou saist I said thou was a Child of darkness, what hast thou to do to take the name of God and Christ in thy mouth, thou enemy of God.

Ans. My words are these, *Thou enemy of God that knowes him not, whom none knowes but the Father, and none knowes the Father but the Son, and whom the Son reveales him to, and thou that hath not a Revelation of him art a Thief, that takes his name in thy mouth, but the cause of my writing these words was, that thou had writ in thy Letter to me, That I ought not to judge before Christ Iesus be revealed.*

4ly. Thou saist I said, Thou art no Believer in Christ, thou art yet in thy sins, &c.

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Ans. But my words are these (thou said) *thou was in the light of Christ that enlighteneth all Believers*, and my Answer to those words was, *Thou art no Believer of Christ that abides not in his Doctrine*, for they that believes abides not in darknesse, where thou art, but is past from death to life, which thou art an enemy to; and therefore do not deceive thy self, for thy hope will perish, and thy faith is vain, thou art yet in thy sins, and art thou offended because I said thou art yet in thy sins, and is it not thy Doctrine that none can be free from sin while they are upon the Earth, and art thou not a sinner, that's proved a blasphemers against God.

5ly. Thou said I said, *Thou was a man separated from God.*

Ans. By his Light, which thou art an enemy to.

6ly. Thou sayes I said, *Thou never knewest nothing of the worship of God.*

Ans. My words were these, *God is not worshiped but in his spirit which reveales him*, and so thou that has not the Revelation, thou never knew the worship of God.

7ly. Thou sayest I said, *Thou envious poysonous heart.*

Ans. But my words are these, *And for thy uncivil termes that thou has invented out of thy envious poysonous heart*, as calling me the *VVhore of Babilon*, and a *Woman drunk*, and *Issabel*, with many other such like termes as these; and so now the Reader may see thy deceitfull and theevish dealing, though thou would hide and cover thy self, this manifests thee to be a Child of darkness indeed. Thou art ashamed of thy own words, and conceales them for these forementioned termes.

Thou writ to me in thy Letter, when thou was drunk with fury, and takes mine in peeces, and perverts them, and belyes them, if thou had had any dram of honesty, thou might have set some of thy own foule words down which thou writ to me, or at least have set mine down in order as they were writ to thee, but to wrest, and pervert, and lye for thy own ends and advantage, has been the Trade thou has followed all thy life time with the Scriptures.

8ly. Thou saist I said, *Thou art under the Chain of it*, it is over thee, *a fighter against God and his Truth*, and the *Reward thou will be sure to have*, and never look that that which is cursed will be blest.

But thou hast left these words out, and thou hast preached another

Gospel

Gospel then the *Apostles* did, this thou hast left out, Thou art accursed, and no other portion can thou have, and this is Scripture and Truth to thee.

In my third Letter thou saist I said, Thou can do something in writing a Book of thy own Dreames, and thy Imaginations and brain studies, and telling of Lyes, which thou hatcheth out of darknes, but thou art a meer sot and Ignoramus, thy evil and unclean heart, thy malicious, darke, envious spirit, thy weakness, inability and ignorance in the things of God,

But my third Letter began thus, J. W. Thou has now made a poor end of thy boasting words, and thy Assertion thou hath very meanly proved. Thus far, and thy way of Answering thus far, for what is written to thee manifests thy weakness, and ignorance, and darknes sufficiently, thou can do something in writing a Book of thy own Dreames, and thy Imaginations, and brain studies, and telling of Lyes and stories which thou hath hatched out of darknes, when there is none to contradict thee; but to Answer any thing which is plain Truth and Scripture, thy spirit and doctrine, and practice is so contrary to the truth, and the spirit of God that gave forth the Scriptures, in this thou art a meer sot and Ignoramus, and so framed thy Answers of Lyes, scandals and reproaches, and soule language, which comes out of thy evil unclean heart, for if any man should but read my two Papers which I have written to thee, and thy Answer of them, they may thereby read thy malicious, darke, envious speeches, and also thy weakness, inability, and ignorance of the things of God.

And again thou saith, I having told her, that if she called the Light that is in every man that comes into the VWorld Christ, she set up an Idol, and if she worshiped that Light as Christ, she was an Idolater; She answered thus, I never heard such words but from an Infidel, and an Idolater, and a Blasphemer against God and Christ: Thou art an Enemy of God, thou art worse then the Jewes, thou art a fit man to joyne with the Turk to set up Mahomet, oh thou Infidel, oh thou child of darknes.

My Answer to his was thus, I did never hear such words but from an Infidel and a Blasphemer against God and Christ; and I do not know that ever I heard any that ever owned the Scriptures to be true, that ever denied so much of the truth there written, as thou hast done, never take Christ Iesus into thy mouth, who hath said Himself he is the Light,
Thou

Thou enemy of God, thou art worse then the Jews that denies he is come, thou art a fit man to joyne with the Turk to set up Mahomet; dost thou think that Christ hath many such enemies as thou in England? Oh thou Infidel! who wilt thou have for thy Redeemer, wilt thou not have him that is come a Light, who hath said, while you have the Light believe in the Light, that you may become the Children of the Light; Oh thou child of darkness, what dost thou believe in? where wilt thou appear when the Righteousness of God is revealed in flames of fire upon the head of the wicked? then thou will know Revelation, which thou dost not yet.

And again thou saith, speaking of Christ, *She saith I am a witness for him against all such Antichrists, and deceivers, and blasphemers as thou art, thou art a Minister of the night, and of the darkness in the Apostacy, thou art a night Bird, the curse and the judgments that's written therein, (speaking of the Scriptures) Christ Jesus and the Apostles hath pronounced it upon thee, thou art the man.*

My Answer was, and is thus, where thou saith in thy Letter to me, *If ever I was of good savour, I have lost it by the abuse of the true Jesus, and miserable wresting of the Scriptures.*

My Ans. was, I am a Witness for him, he hath raised me up from the death to the Eternal Life, which is the Record and Image that I bear of him, and for him, against all such Antichrists and deceivers, and blasphemers as thou art, which *John* saw was entering into the World in his day and time; which spirit of *Antichrist* hath lived in you and amongst you untill this day, and hath descended up in you from Generation to Generation in this dark night of Apostacy, and thou that art a Minister of the night, and of the darkness in the Apostacy, thou art now tormented that the Light is come, and the day hath sprung from on high upon thousands, Glory be to the Lord for evermore; so that many can say, that the darkness is past, and the true Light now shineth, and this torments thee, who is a night Bird.

And whereas thou saith in thy Letter to me, *I wrest the Scriptures.*

My Answer was, and is, my Paper where it stands will testify against thee to be a lyer, where the plain Scripture is set down without any wresting, and the curse and judgment that is therein written, Christ Jesus and the Apostle hath pronounced it upon thee, and thou art the man which is guilty of the same, which

- they are pronounced against, and thou cannot hide thy self from them, thou wilt be sure to find them true upon thee one day, when thou cannot cover thy self, as thou hast endeavoured to cover thy nonfence with my name.

And again thou saist, because I asked this question, thou asked me, *what Parish Priest in England had got more money with his Tongue then George Fox had done since he was Journey-man Shoemaker in Manchester*; and where thou saist, my Answer was, *Thou art a wicked, proud, disdainful spirit, a heathenish spirit which torments thee and many more such night Owles as thou art.*

Let the Reader judge whether thou be not a wicked lyer in these words thou hast set down, and whether my Answer in my Letter was as thou hast set them down, for in thy Letter to me, thy words stands thus, *I think thou would not take it well that thy friend G. F. should be call'd a Priest*; and yet *what Parish Priest in England has gotten more money with his Tongue then he.*

Where thou said, *I would not take it well if my friend G. F. should be call'd a Priest.*

My Answer was thus, he was never of such a deceitful trade as to cheat people of their money, or to make people believe that he would bring them to God, and yet keep them in darkness and sin, and preach down the Light of Jesus, which they should believe in, *Joh. 12.* as thou and such deceivers hath done; for he was of an honest true Calling, according to thy Report, and he was called from it of the Lord into his work and service, as the Apostle was, and to lay open, and manifest such deceivers as thou art, &c.

And here I charge thee to be an open and manifest lyer to all that reads these foregoing words, who hath set down in the first page of thy Appendix, *That M. F. affirmeth that G. F. was called from the Shoemakers trade.*

Now let the Reader see whether ever I mention that *G. F.* was a Shoemaker, for if I had, I had spoken that I did not know, and has thou that boldness and impudence as to say, I affirm, when I do but Answer to thy Words, and according to thy Report he was of an honest Trade, and that he was called of the Lord unto his work and service, I am a witness, and many thousands more, Glory be to the Lord for evermore; which is the cause of thine and many such night Birds of your torment, and makes you fret your selves,

selves, and curse your King and your God, and looke into the Earth, but behold nothing but trouble and anguish, Isa. 8. 21, 22. and this is your portion that is come upon you.

And whereas thou saist, *I said thou was an impudent, a wicked, ungodly lyer, thou lyer, a proud disdainful spirit, a heathenish spirit which torments thee, and many more such night Owles as thou art.*

My Answer is this, Thou said G. F. is not as he was when he first came to Lancaster: My Answer was, thou lyer make it to appear, wherein did thou see him then what he is not now, is this the Answering of the Letters that was sent to thee to turn into lying and slander, and villifying; this is like thy frothy spirit indeed, that instead of Answering my Papers, thou tells of G. F. that he is not as he was before as above, and why art thou so envious and malicious against G. F. whereas thou saist I call'd thee a Heathenish Spirit, thou said in thy Letter, *thou hadst read of a Monk, and tells a story about him,* my Answer was further, such things is the fittest for thy Heathenish Spirit to read on, thou hath more knowledge and unity with them then thou hath with the Scriptures, and the spirit of God that gave them forth; therefore it is time for thee to give over deceiving the people, and making a Trade of Tradesmens words, (which was the Saints) for thy belly, &c. This thou would shuffle off instead of Answering me, and whereas thou saist further in thy Letter, *What Parish Priest in England hath got more money then he,* my Answer was, here thou art a wicked, ungodly, impudent lyer, and I charge thee to bring one man in England that will say they gave him one shilling for Teaching, or else let thy mouth be stopped for ever, if thou do not send some particular whom he hath taken money of, or else thou manifests thy self to be an envious spirited man, and I shall look upon thee to be so, &c. and the lye remains upon thee. And thou said further in thy Letter, *That G. F. having caught the fish, is likely will cast off his Leather-cloathes.* My Answer was, he was moved to put them on, when he went to cry against such bryery spirits as thine, and thou may see his Leather-cloathes yet, if thy pride and envy will suffer thee, thou thinks he has gotten as much with his Leather-cloaths as thou hast done in thy Chappels, Shops, and with thy Leather Belt, he hath caught that which torments thee, and many more such night Owles as thou art; who hath

fished long, but it hath been in the night, and so thou hath catch'd nothing, but thy own Gain thou counts for Godliness. And whereas thou said in thy Paper, *That the Quakers trade is a very gainful way, which hath gained Multitudes to the liking of them even for advantage sake.*

My Answer was, the Multitudes that is gained torments thee, because it manifests thy dry, husky, false, deceitful Ministry, which hath beat thy brains all thy days to feed the Swine with, I believ thy Flock would soon be counted that thou hath gathered, for *Babylon* is loosing her Children dayly, praises to the Lord for ever, and *the Spirit and the Bride saith come and see*, those that gathers multitudes to the Lord, is like to vex and torment thee; But what gain or advantage hath the *Quakers* got, thou wicked lyar, except thou counts *Whippings, Prisons, Stockings* advantage, and the spoiling of their goods, and rifling of their Houses, and stealing their Corn, as many of thy Generation hath done; and now thou art cut of power, now thou smitest with thy slanderous tongue, with lies slanders, and false accusations; But thou sayes thou aimes at a greater thing then getting money in opposing the *Quakers*, which is the glory of thy God, which is the Devil, the God of the World is thy God, and thou hath done what thou canst in opposing the *Quakers* to get him glory, but now is the time that both thou and he is judged, and cast out, blessed be the Lord, and the Son of Man who is the Light and Truth, and way to God Christ Jesus is lifted up from the Earth, which shall draw all Men after him, and him thou villifies, blasphemes, and speaks against, and so thou is like to speak against us that beares testimony for him.

And whereas thou said in thy Appendix, *That I said thou hast a great measure of the Spirit of envy, malice, and cruelty, and blood.*

And thou said in thy Letter to me, *Thou hath a true measure of the Spirit, and aime at that envy and malice, &c.*

My Answer was, thou hath a great measure of the Spirit of envy, malice, cruelty and blood, and thou hast done well to confess it, but there is none of this in my Lines, but the very plain truth to thee, and upon the which is thy condemnation for ever, this stands upon thy head, and thou canst not get from under it, and so here is an end of the substance of my Letters which he mentions here a word, and there one in his Appendix, some of them being an Answer to two Letters he sent to me.

And

And here the Reader may read the folly and ignorance of this man how he glories in his own shame, and who speaks great swelling words of vanity, and has manifested his own shame, *J. W.* so long as thou has made a cover for thy self of lyes and false accusations to hide thee under, which is all the refuge thou can take to, as thou hast done in thy Appendix, in thy taking pieces of Sentences, thinking thereby to hide the truth, and verity, and also thereby would cover thy own shame and nakedness; but when this refuge of lyes is swept away, then thy shame and nakedness doth appear, and thy lying and wickedness returns upon thy own head, and thy nakedness appears: Thy Pen had better been still, and thou silent, then to have spoken and written against Christ Jesus our Corner-stone, which thou saist, *thou wilt remove*; but thou art too light, he was before ever thou or thy Father was, which was a Lier from the beginning, *the weighty stone that is burdensome to the Nations*, is too heavy for thee to shake, and thy foundation is shaken, and crusht, and broken already, for thou art here proved to be a blasphemmer against him, and an *Antichrist* against him, and these things here before written are charged upon thee, and proved against thee, and except thou can clear thy self of the charges here charged against thee, stop thy mouth, and stay thy Pen, and lay thee down in the darkness, and stop thy boasting mouth; and thou saist in thy Appendix boastingly, *What feeble shifts are these, my Assertions strikes at their very foundation, and before they make that good, they would run into other matters, but though they seem to be weary of their cause, I must hold them to it till their Corner-stone and mine be so thorowly tryed, that it may undoubtedly appear whether of them is the true Rock Christ Jesus.*

Ans. Thy Rock is a poor Rock, an old Image that thou hast digged and graven out of thy dark-brain and study, where all the Conjurers and old divining Priests in the Apostacy ever was, and is, this is thy Rock, a natural created Light, and spirit of a Natural man, and has denyed Christ Jesus, which is the Rock, the Church of God, is built upon; but thou hast split thy self of this Rock, and is fallen in the pit. And thou boastingly saith further in this Appendix, *That thou art willing and ready again to debate the point in controversy with G.F. or any of his friends before the high Sheriffe, or any in Authority if they should require us to come forth for that end.*

Ans.

Ans. Here is a crack indeed, thou durst not have said this, but thou thinks the *Sheriffe* would not send for thee, thou puts it upon the *Magistrates* and the *Sheriffe* that thou thinks will not trouble thee, or else thou durst not have ventured on this boast, for I believe that on equal termes thou durst not ingage with old *Henry Wood* and *William Holden*, not before the people to make good thy Assertion that thou boasts so much on, which thou hath no cause to boast on, but to be ashamed of, for this is manifest of thee already in that thou hath not Answered Old *H. W.* Queries yet, nor cannot do, and what dost thou talk of *G. F.* meeting thee, there are thousands in *England* that would turn and overturn thee and thy Assertions; and thou art grieved that old *H. W.* and *W. H.* a Blacksmith should engage with thee to Answer thy Challenge, for I believe they are of ability, for did not old *Hen. W.* stop thy mouth before the people that thou could not answer him; and now thou goes and calls for *G. F.* to shuffle it of thee, thou sure thinks that would be an honour to thee, and by that thou thinks thou could shuffle of answering *H. W.* and *W. H.* of making good thy Assertion, it's an easie matter to overthrow thee and thy Assertion, any babe in the truth may soon manifest thee that never was in the truth, and so never mention *G. F.* coming to thee before thou has done with others that thou art engaged with, for there is a cloud of witnesses against thee, all the Saints in the Scripture bears testimony against thee, and all that knows truth, or ever will know it, doth and will witness against thee, and all of thy spirit and principle, and before thou make any more boasting, see if thou can clear thy self of what is here charged against thee, and proved upon thee, and by the Scripture of truth that is to say,

- (1) of being a *Blasphemer* against the Holy Ghost.
- (2) of being a *minister of darkness*.
- (3) of being an *Idolater*.
- (4) of being an *Antichrist*.

See if thou canst cast this of thee before thou talk and boast that thou chiefly desires to deal with *G. F.* and such others as say they are Apostles, that their Doctrine and deeds being brought to the light, it may be truly known whether they be true Apostles indeed, or false.

Ans.

Ans^w. Poor conditioned man what wilt thou try with, with thy dim, dark, Natural created light? thou art tryed and proved already, and weighed, and found too light, and so thy trying is little worth, the false Apostles know more of the truth then ever thou did, and yet thou art so impudent, that thou talks of trying true Apostles, but this is like thy former folly, but all has been to manifest and bring to light thy rotten hypocrisie, with which thou has deceived people, but thou wilt proceed no further, thy folly is so manifest, and thy filth is so uncovered that now people will see thee and thy deceitful wickedness, that with thy lying tongue can speak of Regeneration, and new birth, and of trying true Apostles and false, with many other words which thou has stoln out of the Scriptures, or else thou could not have spoken them who denies the first Principle of truth Christ Jesus the Light of the Truth, and the life, and the way to God, and therefore he stands upon thy head, thy condemner for ever, for I have heard many Ministers and Teachers, and seen their Works, but I never saw nor heard such a humble jumble confused piece as this of thine, of dividing God and Christ, and such distinctions of the Light and Word, but proves nothing of what thou intends, but leaves it confused like thy self, and sits as Judge upon the Son, and sits as Judge upon the Saints, and sits as Judge upon the World, &c.

And now *J.W.* since thou has taken upon thee withal thy might and main to push with thy horn against the Lamb and his Followers, and has engaged open war with him, and has boasted as though thou would remove him out of his place, and that in a publick testimony, let us now prove and try thy foundation, and let us see how thou wilt demonstrate thy strength, and manifest thy ability to performe this that thou has undertaken, that is to say, to wit, to remove our Foundation, or we thine, which may be manifested to the Reader by thy Answering these following *Queries*.

1st. Query. Whether the Light that is in thee be not darkness, but thy asserting, to wit, that the Light in every man is not a saving Light, as also considering what is here proved before for the confuting of thy Assertions?

2^{dly}. Whether thy eye be not evil, and so thy whole body full of darkness, since that Christ hath said, that the Light of the body is the eye, and by thy Assertion thou hast denied that eye, and put it out?

3^{dly}. Whe-

3dly Whether dost thou believe that thou thy self has the Light of Christ in thee, since thou has asserted that he has not enlightened every man, yea, or nay?

4ly. If thou have the Light of Christ in thee, how comes thou by it, or where had thou it more then other men, and if thou was one of the World, and now is not, how came thy change, and when, and where, didst thou receive that which makes thee to differ from other men?

5ly. Thou has taken upon thee to teach people, how was thou called to it, or by whom was thou made a Minister, didst thou ever hear the voice of God, hast thou the Revelation of Jesus, as the Apostles had?

6ly. Dost thou turn people from the Darknes to the Light, and from the power of Satan to the power of God, art thou no Minister of the Letter, but only of the Spirit, as the Apostles were?

7ly. Where is thy Flock that thou has gathered from the power of Darknes unto the marvelous Light, as the Saints in the Scriptures were, is thy Flock in unity and fellowship with all the Saints in Light, how is it then that thou denyes Christ Jesus the Corner Stone, and Rock on which all the Church of God is built?

8ly. And how came thou and thy Flock to be Saints, since yee deny Christ Jesus the Foundation, which is the Stone is laid in Sion, and how came you to differ from the rest of people since God is no respecter of Persons, and what has made the difference betwixt thee, thy Flock, and the rest of all other people of the World, shew it and manifest it forth wherein yee differ, and how yee came by that which makes yee to differ?

9ly. Thou saith in thy Book, *thou would have us to return to the true Christ, and thou lookest upon our Christ to be an Idol, and has left us without direction to the true Christ, thou speaks on, so my Query is where this Christ is thou calls the true Christ, and what he is since thou has denyed him to be the Light?* 2ly. Thou has denyed him to be the New Covenant, and Law written in the heart. 3ly. Thou has denyed him to be the Word in the Beginning. 4ly. Thou has made a separation betwixt him and his Father, so what is this true Christ of thine, being thou saith *who worships all these* (before mentioned) *worships an Idol*, being thou hast told us of a true Christ, and has left us without knowledge of him, and without direction how

to know him, thou wilt be in danger here to be one of the blind Leaders except thou manifests to us what he is, and where he is, which thou has not done in all thy Book, but all thy work has been to strike at ours, and called him an Idol, and yet has found us no better.

10ly. Thou seems by what thou hast writ in thy Book as though thou were a tryer of Spirits, and makes distinctions of Lights, and speaks of two words; and also, thou speaks as though thou could judge of Regeneration, or new birth, and who has the spirit of God, and who has it not; and not only so, but as though thou could try true Apostles from false, and true Doctrines from false, so thou has taken upon thee a high seat of judgment, when thou has taken upon thee to divide the Father from the Son.

Therefore, I charge thee in the presence of the Living God, and as thou wilt answer it before the Lord and his Elect Angels, to answer to these things, when and where, and how didst thou receive the word of Life which was from the beginning, when did thy eyes see it, when did thy hands handle it, that word of Life that was with the Father, which the Apostle did see & bore witness of *Jo. 1. 1, 2.*

11ly. When and where didst thou receive *the power of God*, which is, *the Gospel*, the Apostle preached, which is Salvation to every one that believeth.

12ly. When and where, and how was it, that the Son of God was revealed in thee, when he was revealed in the Apostle he was to preach the Gospel to the Heathen, didst thou receive thy Ministry by the inspiration of God, and conferred not (as the Apostle did not) with flesh and blood, yea, or nay?

13ly. Was thou not made a Minister of men, neither by men, neither was thou taught by men, but only by the Revelation of Jesus Christ?

14ly. When and where was the Holy Ghost poured upon thee as it was upon the Apostles when they were met together, as also Peter bears witness? *Acts 5: 30, 32.* who were faithful witnesses of Jesus Christ that he was a Prince and a Saviour; and so also saith the Holy Ghost whom God hath given. *Heb. 10. 14, 15, 16. Whereof the Holy Ghost is a witness to us, &c.* Now if thou hast received this Holy Ghost manifest when, and where, and how, if thou dost not stop thy mouth of thy tryings, and of thy distinctions of God and

Christ, and shut up thy treasures of darkness and sorcery, out of which thou hast blasphemed against God, and those that Worship Him.

And in thy Book thou saith, speaking of the Priests, and of the World, *being cloathed with guilt, were never able to this day to look this people in the face, to wit, the Quakers.*

Ans. Prove and quit thy self of being one of these Priests and people by answering of those Queries above written, as also *Thomas Curwen's* 24. Queries, and also *Henry Woods* Queries which all stands unanswered, and thy Assertion stands false yet, and unproved, and thou stands proved and charged a *Blasphemer*, a *Minister of Darkness*, and an *Idolater*, and an *Antichrist*, by plain Scriptures of truth, which never can be broken, thou art proved to be all these, so see if thou and all thy flock and confederates can wipe this away off thee that is laid upon thee.

And, answer all the Queries that is sent to thee by plain Scripture, without wresting or turning, or adding, or diminishing, lest the plagues of God be added unto thee, and if thou dost not, thou and thy followers and all thy companions will be found amongst those that are not able to look the *Quakers* in the face, for thou has as much guilt upon thee as ever man had, which may well cause thee to turn thy back, and stop thy mouth.

And so this is but an Answer to a part of thy Appendix which concerned me.

Margaret Fell.

AND

AND whereas thou saist, *another writes thus, thou opposes the truth, art an enemy to Christ, an opposer of the Gospel, the power of God, and several other truths: the substance whereof is plain truth, and to thy condition every word, as thou hast manifested in thy Book.*

And whereas thou writes, *that another writes thou art in thy Will-worship, carnal Ordinances, thou hardens thy self against the truth, thou art an enemy to God and his truth, &c.*

Ans. But if thou hadst been an honest man thou would have put in all my words to thee in thy Book, and their names who they were, but they have hit thy condition, therefore art thou tormented.

And whereas thou saist, *this is William Houldings Paper*; thou speaks falsely, for it was mine *Henry Wood*, and as for mine *William Houldings Paper* thou hast not put it in thy Book, which speaks about *George Foxes Leather-Breeches*, which thou having lost Religion, God and Christ, hast made such work about his Leather-Breeches, but *G. F.* likes them better then thy cloak of Hypocrisy; and so its like thou was ashamed to put my Letter in thy Book, or thy own Letter either, in which thou made such work about them, now this is *Henry Wood's Reply*: I put thee in mind first, that *Thomas Curwen* and I *Henry Wood* did write some *Queries* to thee, expecting to have them Answered by thee, which were the occasion of the Dispute, as the record of the Dispute will make manifest, and whereof there was no end made of the assertion which was put forth, has caused many Papers to pass and repass, and according to my freedom I passed thy Paper upon this account, because I had been an eye witness, and an ear witness of some proceedings there, and of thy joyning with *William Barret* a *Cheshire* man, and this was about nine years ago at *Manchester* at *John Maddocks* House in a Dispute with our Friends; another time there was a Dispute held at the same House between thee and *Richard Hubert* *born*, at that time thou made thy self manifest, for thou broke into passion, and said he was a publick person, so that thou was reproved by one of thy own Auditors *Edward Gaythorn* by name, but notwithstanding, thou rose up and went away, uttering these words, That if thou had known that so many would

have been present, thou would not have been there that time, although thou had said before that thou was a publick person; I knowing these proceedings gave forth this Paper that the Reader may know the ground wherefore I thus write; because, I had known thee thus long to oppose Christ the Light, therefore those *Queries* sent by old *Henry Wood* and *Thomas Curwen* were as Pills to thee sent for this end, that they might work out that old Leaven of bitterness which I have known lying so long within thee, as I have made mention of before, and this I may say, truly was done in love to thy Soul; now this not being so taken, it caused thee to spew out these words, and to be so large in writing against Friends and the truth, and for the reason of calling them dogs the Scriptures are very plain, for they were called *greedy dumb dogs who sought for gain from their quarter*; and yet there was many to lick up their vomit; likewise, they were called *Dogs which were without* as thou may read in the *Revelations*.

And for thy Challenge to us we were willing to meet thee, but thou was not willing to meet us, although thou before challenged to meet *G. F.* or any of his friends; what is the cause, dost thou not condescend to men of low degree, for if I meet thee it is not with boasting my self in other mens lines made ready to my hand, but in the name and power of the Lord, in the Light of his Son Christ; for this I say unto thee, if thou had not used deceit thou would have written down my whole Paper, but I shall cause it to be written down my self that all may see it; and do not charge *George Fox* with it; and since thou hast given a second Challenge, but hast not answered the first, which we did call on thee to do, and to make good thy assertions, but thou shuffles off from it, and names *G. Fox*, and flees from us, and will make it good to neither, the Paper is as follows, we desire thee with patience to read it over.

Oh friend *J. Wiggan* it seems old *Henry Wood's* and *Thomas Curwen's* Pills which they gave thee to work out that old Leaven that hath layn so long within thee, but this hath wrought of the contrary part, and hath caused thee to vomit and spew out upon a piece of Paper, and sent forth for the Dogs to lick up, and they being eager doth take so much of this thy filthy spewing that it causeth them to vomit as thou dost; therefore it was high time

to

to call for it that no more be made sick with it ; thou hast used so many friends names in it, that by the reason that it was taken away so suddenly and unexpectedly that they cannot reply unto it ; thou saith, thou hast answered *Henry Wood's* Queries, but it appears that they remain unanswered ; and likewise thou put down

24. *Queries of Thomas Curwen's* unanswered, therefore *Henry Wood* and *Thomas Curwen* will meet thee to answer thy Challenge which thou hath put forth, and saith, thou would be answered before the *High Sheriffe*, for we are not careful to answer thee in this matter, although thou useth the name of Christ, thou doth not depart from iniquity as it doth appear by thy smiting at the Corner-stone, which is the Light ; thou art far behind the woman of *Samaria*, for she said, *is not this the Christ that hath shewed me all that ever I did?* it appears to me that thou esteems this at a low value, which shewes thee all things that ever thou did, and calls it Natural, although it testifie against those things that are natural and carnal, where thou art worshipping the God of the World, which blinds the eye of the children of disobedience, the vail of darkness is so thick that thou cannot see thorow it, nor comprehend the Light, that giveth the *Light of the glory of God in the face of Jesus Christ*, which shineth in the heart : And whereas thou saith, *thy assertion is made good* ; it appears to all that are wise that it is not made good at all ; for thou hath challenged another Meeting, so appoint the place and time, and *Thomas Curwen*, and *Henry Wood*, and *William Houlding*, or any of them will meet thee, and hear what thou can say against Christ the saving Light.

Now whereas thou saith, *not a word in all those Papers discovers the unsoundness of thy Assertion.*

Ans. Thou should have published the Papers to the Readers, and then they might have judged of it, whether thou hast spoken truth or no, but thou art afraid to publish that which makes against thee, but takes here a word, and there a word, thinking thereby to villifie friends, but they are made manifest in the hearts of people, and all thy slanders nor any thing thou canst do will hurt any of us, for was there a worse word spoken to thee, which was spoken in the truth, then thou thy self did speak to me and other friends falsely and unj stly, and why didst thou not publish in thy Book those four sheets of Paper that the Reader might have seen them,
and

and our expressions in our Letters; had they been light, vain, and frivolous, thou would have made advantage upon them and not have hid them, but have published them in thy Book, as thou hast done some few lines of them, but they are true unto thy condition, and will stand on thy head, and it doth become Saints to bear testimony against deceit, and there is much in thy Papers that contradicts thy Assertion, and my Paper was true and overthrew it which thou publisht a few lines of; and then tells the Reader of four sheets, and never a word to discover thy assertion, and thus thou loves thy deeds of darknes and hates the Light, and thus *thy folly is made manifest to all men, 2 Tim. 3.*

And whereas thou saist, *thou hast not published this abroad, but we have done it first*; which is false, for we did publish nothing in the Town, for the Letter which I gave to the Jaylor thou hadst, but I did not send it into the Town, but gave it to *Thomas Hardy*, but thou sent thine into the Town, and abroad, and was not so honest as to give us a Coppy of it; and thy assertion was answered by plain Scripture, but was never proved by plain Scripture; but is thy chaffie imaginations, and wresting the Scriptures, which is nothing but spewing from a child of darknes, *which hates the Light, Job. 3. Rev.* and hath not God spewed thee and thy Religion and Worship out of his mouth, *Levit. 18. 28.*

And whereas thou speaks, *how we cursed thee with the plagues of God*; the Scripture saith, the plagues of God is to thee who adds to the Scripture, as thou hast done; and it was thou that said, the plagues of God was upon me, but thy curses are causles; so what we have writ and spoken to thee it was from the Spirit of God, and the Lord hath judged between thee and us in this matter, and his judgment is clear, and thy *hidden things of darknes is come to Light, 1 Cor. 4.* and there is no *Communion between Light and darknes, 2 Cor. 6.* and *the mist of darknes is over thee, 2 Pet. 2.* the darknes hath blinded thy eyes, *Job. 2. Reserved under the Chains of darknes, Jude 6. and Rev. 6.* read that and see thy own condition.

Whereas thou saist, *Had it not been a more easie and commendable work in one sheet plainly to have discovered and refuted error, (if any such be in my Writings) then to have filled 3. or 4. sheets with such stuffe as this, surely a right spirit would have lead them this way.*

Ans. Those three or four sheets was most of them particular Letters

Letters sent to thee by many persons, so as I said before thou shouldst have published the whole Letters, not part of them, and let them have spoken themselves to the Reader, and thy errors are sufficiently manifest in thy Book, and thou would have a sheet of Paper written to thy Book five sheets, in a few dayes time, which concerns severall friends 60. miles distance one from another, this was *Jahn Wiggan's* policy and his peoples, to get the Book again, and to boast that it could not be answered.

And thy next words, concerning *Antichrists* fair speeches and allurements, while there is hope to make merchandize of them; is directly thy own condition, for now thou being stirred up and opposed, rages, who did appear to ignorant people as a Lamb, but thou was known to us before, for now thou art loud and clamorous, and falsely accusing when thou canst not get thy will about, like to the Whore in *Proverbs* 7. and *Josephs* Mistress, *Genesis* 39. and *2 Pet.* 3.

And whereas, thou speaks of *owning* Preachers not sent, but denies the Lord that bought them, and preaches not the same *Jesus*, and Gospel as Paul did, such thou saist thou ownes not, but denies.

Ans. Then thou denies thy self and thy own Assertion, for the Apostle preached that *Jesus*, which said, *he was the Light of the World*, *Joh.* 1. and *Joh.* 8. so thou art the man that Christ never sent, *Rom.* 10. 15. and *Jer.* 23. 32. and thou art proved the *Antichrist* that denies the Lord that bought thee, *2 Pet.* 2. and *Jude.* 4. and so art one of them that crept in unawares, who preaches another *Jesus*, another Gospel then Christ the Light.

And whereas thou saist, *we boast of gifts*, &c. and that its reported to thee that *G. Fox* had the gift of Tongues, and by such like pretences we gain a multitude, and it is a certain Character of *Antichrists* last coming that many shall follow their pernicious wayes.

Ans. Our boast is not in gifts nor tongues, as knowing they begin at *Babel*, but our rejoycing is in the word Christ *Jesus*, and in his Light, Truth and Spirit; and we would have all men and women come to the same in themselves, which thou denies, by which they might know the Lord, by which a multitude is come to follow the Lord, and to walk in his way the Light, which thou enviously calls a pernicious way, and a mark of *Antichrists* coming; and thou *Antichrist* like would draw people from the Light, and spirit

spirit of God within them to thy own way, but God hath overthrown, and is overthrowing thy pernicious wayes, and many who have been followers of thee, now comes to follow the Lord; and that makes thee thus to rage, *Mathew* 24. 5. *1 Pet.* 2. 2. and our way is Christ, and he is our guide of God.

And after this thou sends 12. Queries abroad, and thou thy self couldst not answer my Queries, nor *Henry Wood's*; is this the part of a man of Wisdom, or Reason? Nevertheless, I shall not let thy Queries pass unanswered, though these Queries are not to us chiefly. Thy Queries are as followeth;

1 Query. *Whether it can be found in all the Scriptures that any of the true Prophets, or Christ, or his Apostles ever used such language as is before mentioned in any person professing Repentance towards God, and Faith towards our Lord Jesus Christ; or whether it be not clearly the spirit of an Antichristian spirit, as hath been hinted.*

Ans. Thou that has denyed Christ Jesus to be the Light of the World, and calls him an Idol, and hath denyed Christ the Light to be saving, contrary to the Scriptures, *Luke* 2. 38. thou hast denyed Repentance and Faith in Christ, for thou hast denyed that which thou should believe in; and therefore thy words bears the mark of Antichrist, *1 Joh.* 2. 18, 22. *Joh.* 4. 3. *Joh.* 2. 7. And what we speak of thee is true upon thee, and the Apostle used such language to such like, as *Acts* 13. 10. where the Apostle called *Elimas* an enemy of all Righteousness, a child of the Devil, which perverted the Deputy from the right way of God, as thou dost people: And read *Timothy* and *Titus*, and there see what words the Apostle gives. to evil beasts and slow bellies, *Titus* 2. 1:

2. Query. *Whether there can be any other gain in the aforesaid censures, then to cast an odium upon, and to cause a disesteem of the persons opposing them, and whether this was not the practice of the false Prophets and false Apostles, thereby to gain more credit to their own cause.*

Ans. This is thy own condition, for what gain is it, by all thy former slanderous words which thou cast both upon Christ and us, that Christ should not be believed in, and that we should be of disesteem among people, that holds truth forth to all people that they might believe in him who enlightens them; and this was the

the work of the false Prophets and false Apostles, to disesteem of Christ and the Apostles, that people should not believe in him, nor receive their Doctrine; as *Mt.* 28. 12, 13, and *2 Cor.* 10. and did they not say, Christ deceived the people, read *Mathew*; and did they not say, *Jeremy* deceived the people; but the false Prophets and false Apostles could get the true Christs, Prophets and Apostles words, but was out of the life, and not being in the spirit, the true Apostles alwayes judged them, as thou art now, *1 Peter* 2. and *Jude*.

3. *Query.* Whether it be not a manifest abuse of the Scriptures, and a presumptuous introduction into the office of Christ, positively to affirme that the sins of any man shall never be forgiven in this World, nor in that which is to come, meerly because he denied the Light that is in every man that comes into the World to be saving, in as much as the Scripture no where saith thus, that the Light is saving.

Ans. Thou doth not only deny Christ the Light to be saving, but thou denyest the Holy Ghost to reprove the World, &c. And Christ saith, *all sin may be forgiven but that which is against the Holy Ghost*; and thou dost also blaspheme and sin against him, not as he is a man, but as he is the Light and spirit, *Mt.* 12. 36. and whereas thou saith, the Scripture no where saith, that the Light is saving, the Scripture saith, *Christ is the Light, and he is the Salvation*, *John* 8. and the Lord shall be to thee an Everlasting Light, and the Lord is the Saviour of his people: And *Joh.* 12. *I am come a Light into the World*, saith Christ; and he is a Saviour: And *Psal.* 27. 1. and *David* saith, *the Lord is my Light and Salvation*. And here thou lyes against that which the Holy Ghost hath said, in saying the Scripture saith, no where the Light is saving; and in *Isai.* 49. 6. where the Lord speaking of Christ, saith, *I will give thee for a Light to the Gentiles, that thou mayest be my Salvation to the ends of the Earth: and God is Light*, and he is a Saviour: and here thou may see how thou denies the Scriptures.

4. *Query.* Whether this people do not censure all Men and Women in the World (as well as the Author of these Papers) to be out of the first step that leads to Christianity, to be Infidels and to be accursed, if they deny the Light that is in every man that comes into the World to be saving, and whether is not this as much as to say, that they only and none besides themselves are Christians, and whether is not this a great appearance

of pride in them thus highly to esteem themselves above all others.

Ans. There is few people of the World will deny that the Light of Christ (which enlightens every one that comes into the World) is saving but thou; and such Priests as thou art who contends against the truth, and it is not pride to confess Christ the Light to be saving, and deny them that denies it, and say they are out of the first step, for Christ being the *Light, Life, Way, and Salvation*, thou, and those that denies him to be saving, are out of the first step to God, for Christ is the way to him.

5. *Query.* And whether are not all those censures directly contrary to the Saints, and such as make them lyable to greater Judgments, Mat.

7. 1, 2. Jam. 3. 1, 2.

Ans. That which hath been spoken to thee hath been truth, and Mat. 7. speaks to thy own condition, who judges unrighteously of Christ and us, and thou art in that condition where many masters is, Jam. 3. 12. from the one Master Christ, Mat. 23.

6. *Query.* Whether do not these clamorous and evil speakings for which there is no Scriptural warrant, manifestly flow from bitterness, anger, wrath and malice, as the Apostle intimates, Eph. 4. 31.

Ans. We do not know of any that hath spoken more clamorous and evil speeches against Christ and his people then thou hast from thy *Earthly, sensual, devillish wisdom below*, Jam. 3. 16. & Eph. 4. 31. in the malice, wrath, envy, clamor, and evil speaking that thou art in against Christ the saving Light, &c.

7. *Query.* Whether any wise experienced Christian can judge of this people to be in a perfect sinless state, who appears with these open sinful railings, cursings, judging in their mouths; nay, since this they boast and glory in this their shame, whether is it not evident that they are the servants of corruption?

Ans. Railings, Cursings, Boastings and Glorifying, and such like we deny, but we speak the truth to thee, as in Rev. 22. as the plagues added to them who adds to the Scriptures; and our rejoicing is in the Truth; and the Apostles did not Raile when they told such false Teachers as thee, ~~because~~ what was their properties: and its manifest by thy Railings against us that thou ~~seest~~ corruption.

8. *Query.* Whether this hath not been their manner all along, to strive to overcome with these carnal weapons, threatnings, cursings, cursings,

cursings, revilings, &c. and since no Scriptural weapon is yet imployed in the management of their cause supported thereby.

Ans. Our Weapons are Spiritual, and by Scripture weapons we have overthrown thy Assertion, as may be seen in the Book, and the rest of thy fellow Priests; And censuring and revilings, &c. hath not been our Weapons to overcome with, but Truth hath been our weapon, by which we answer that of God in every one; but railing, revilings, and persecutions hath been your weapons against us, the Nation knows it, when you were not able to resist the Light of Christ Jesus, and the Spirit by which we spoke: And here thou belyes us in saying, we use no Scripture weapons, but it hath been by the Scripture and the Spirit of God all along we proved you to be deceivers, our Writings and Bookes will witness against thee.

9. *Query.* Whether it be not abominable wickedness to father all their evil speeches upon the Holy Ghost; and to say where they curse, rail, revile, speak falsely and frothily, that it is by his inspiration and command.

Ans. This is thy own condition, when Christ and the Apostles spoke to the Pharisees they did not flatter them, nor smooth them up as the false Prophets did, Ezek. 13. 14. and the Holy Ghost leads us to speak truth to every man according to their conditions without flattery; read how many woes Christ pronounced against thy generation in Mathew 23. so in this thou hast wronged us, and belyed us as thou hast done before.

10. *Query.* Whether can any man rationally conclude that these people bear any true love to that person whom they judge to be the enemy of God and accursed, and whose sins shall never be forgiven in this world, nor in the world to come, or rather when they profess love, and say they desire his welfare, is there not just ground to believe they speak lyes in hypocrisie as its said Apostates should do in the latter times, 1 Tim. 13.

Ans. Our love is to all Mankind, and we would not have had thee to have run into such sins against the Holy Ghost, telling thee plainly what would come, and relating to thee the portion due to thy condition, as in Rev. 22. And herein stands our love as from the Lord, who rains upon the just and unjust, and causes his Sun to shine on both; and herein we do shew the Mark of our Father, and that we are the Children of our Father which is in

Heaven; and so our love is not partial like thine, which thou enviously and maliciously termes to lyes in hypocrisie, which was spoken for loves sake to thee; *But bray a fool in a Morter and he will not forsake his folly*, as *Solemon* saith: and *1 Tim.* And an enemy to God thou hast proved thy self; and for that cause we cannot flatter thee, *Acts* 13. 2 *Thef.* 2. 3. *Phillipian.* 3. 18. *Psalms* 7. 5. *Psalms* 80. 6.

11. Query. *Do they not plainly discover a persecuting spirit in the aforementioned reviling, and may not any man in reason conclude that whom they judge an enemy of God, and accursed, they would use as such, if that they had power.*

Ans. Cain is afraid where there is no fear, and thou being in his spirit manifests the same, for when did any of us lay such violent hands upon thee as thou didst upon *Thomas Curwen* and *John Abraham*, when they came to discourse with thee of the things of God; so that hath been spoken to thee in love and kindness, as was told thee before, that thou might have turned from thy wickedness; that was the cause why thou thus accuses us, and as for the persecuting spirit, and reviling that is thy own.

12. Query. *And last I leave it to be considered by such as will take the pains to read the account which I have given of the Light within, whether they do not speak all this evil of me, meerly because I have told them the truth and not for any other cause, &c.*

Ans. That which thou hast spoken hath been against the truth, and is lyes, and the Reader may see, thou calls Christ an Idol, a natural Light, a created Light, and spirit of a Natural man, contrary to the Scripture; and so thou being against Christ, the Scriptures, and Gods people, therefore have we writ to thee, and spoken to thee, being according to thy own Challenge, in love and in a Scripture way; and it is for Christs sake thou hates us. And whereas thou speaks of another sheet that thou will present to discover the mystery of iniquity. Bring out all the strength thou hast, for it will further discover thy own iniquity, and thou shalt not find Christ Natural or Created, nor an Idol, but in his strength we shall answer thee.

And whereas thou saist, to the inquirer and weak, *Take heed of the Religion that begins with a lye, for it is certain, a great judgment of God to be given up to believe lyes*, *2 Thef.* 2. 10. and that the first step

to this peoples Religion is an abominable lye; and that every one is taught and required at his enterance into this Religion to believe this lye, I have shewed in my former Paper.

Ans. It is thy own Religion which is begun with a lye, therefore all people are to take heed of it, who denies Christ the Light, *Job.* 1. 8, 12. and art given up to believe lyes, and utter the same, *2 Thes.* 2.

And whereas thou maliciously saith, *To turn people from the darkness to the Light of Christ, being our first step is a lye.*

Ans. In this thou hast proved thy self a false Minister, and contrary to the Scripture, and the Apostles Ministry, which was the same, which is the first step; in this thou hast manifest thy envy, as all yong people may see who enquireth after the Lord, *Acts* 2. and the abominable lye is thy own, and little else but lyes in thy Book, and so thou may expect the judgment of the Lord to be thy portion.

And whereas thou bids them *take heed of that spirit that denyes Christ come in the Flesh, lest they be partaker of his evil deeds by biding him God speed.*

Ans. This is thy own condition, thou art the Man who denyes him to be come to enlighten all Men, and denyes his Light to be convincing, and so has denied *John's* testimony; a Man sent from God, *John* 1. And so none that feares God can bid thee God speed in thy evil work, therefore thou art offended, and we shall not be partakers with thee of thy evil deeds, for no other Christ do we own but he who dyed at *Jerusalem*, above sixteen hundred years since, who sits at the right hand of God, and is revealed in us according to his promise, who saith *I will come and dwell in you*, as in *Job.* and the *Cor.* 1. *Cor.* 3. 16. *Acts.* 3. 20. and *Collo.* 1. 26, 27, 28. and all who are called Christians confesse Christ to be come, but deny the end of his coming, *to destroy the Devil and his works*, *1 Joh.* 3. 68. and *to take away sin*, but they must have sin while they be upon the Earth, this is your general Doctrine, and denyes Christ to be come a Light into the World according to both the Prophets and Apostles.

And whereas thou saith, *Take heed of that people who have no better weapons, then censures, cursings, judging, threatnings.*

Ans. Our weapons are spiritual, and we have related over to thee

thee thy due according to the Scripture, as the Scriptures threaten thee, and pronounces these Plagues to be due to thee, who addes to it, and we teach that people might follow *Christ Jesus the Light of the World*, and not follow thee who saist he is a natural Light, and an Idol, and a created Light, and *James 3. 9.* is thy condition, and so thou art the Man that deceives people with vain words, *Ephe. 5. 6.* and with fair speeches the hearts of the simple, *Rom. 16. 18.*

And as for giving satisfaction thou art not likely, who denyes the *Light Christ Jesus*, and any who reads thy confused Book may see there is no satisfaction given in it, though thou hast perverted many Scriptures; and as for thy further debate, upon thy assertion we tould thee we were ready, and tell thee so now again, who hast challenged us twice in this thy Book to meet us before the *Sheriff*, which thou might have spared this Challenge in thy *Appendix*; for we had given thee an Answer before; we would meet thee; to wit, *Thomas Curwen* Husbandman, *William Houlding* Blacksmith, *William Wilson* Taylor, and *Henry VWood* a dayly Labourer; Seeing thou art the Man who hath challenged us, we shall in the strength of the Lord meet thee when thou wilt, and appoint a time and place, for we were the Men whom thou hadst first to deale withall in this place; and what dost thou scoffingly put Shoo-maker in, which was not in, which is a word of thy own forging, as though thou was not able to Answer us, or durst not stand to thy own assertions; but shuffles from them: And one would have thought *John. Henry VWood* had given thee disputing enough before, when thou was so gravel'd and stopt, thou fled away from the Table, and now it seemes thou hast put it off, till the Magistrates call us out, as though they had nothing to do, but to medle with thy Antichristian wayes; Never theless it stands on thy head, and do not say we provoked thee, for it was thy own Challenge, for thou hast taken that in hand thou canst not make good by the Scriptures, without adding or diminishing, we know that before hand.

And whereas thou saist, *Hethat saith and affirmeth the Light in every man to be Christ is a deceiver, and an Antichrist.*

Ans. The Light that lighteth every man that comes into the World, he that affirmed this was no Antichrist, *Job. 1.* who said, *As many as receives him, he gives them them power to become the Sons of*

of God; and here thou hast shewed forth thy malice against Christ and against the Apostle, who bore witness of him, and in plain words calls him an Antichrist, and against us who are in the same Doctrine, and teach the same thing, and thou hast proved thy self to be an Antichrist, 2 *Job.* 9. *for Christ is the Light and Salvation to the ends of the Earth, who doth enlighten every man that comes into the world, Job. 1. Job. 8. Luke 2. 32.*

And thou saist, *what feeble shifts are these, my Assertion strikes at their very foundation, and before they make that good they would run into other matters, they seem to be weary of their cause, but I must hold them to it, till their Corner-stone and mine be so thoroughly tryed that it may evidently appear whether of us be of the true Rock Christ Jesus.*

Ans. Thy Rock which thou so calls, is tryed and found to be no Rock but confusion, who denies Christ Jesus the true Rock, which the Prophets prophesied of, should come, whom the Apostles witnessed was come; and for thy false saying that we grow weary, and before thou complained we urged thee on, how stands thy confusion together, with reasonable men, let them judge, and we do not shuffle with thy assertion, neither are weary of our cause, (which thou saist we are) for we need not, for we know what thou art who is wholly bent against Christ, it is thou which is weary of thy cause, and shuffles as thou hast reason; for we relate some other of thy Assertions which thou hast laid down, art thou now ashamed of them, and yet saist, thou will hold us to it, and yet answers nothing to the purpose, and it is Christ the foundation which thou strikes against, as the *Jewes* did, but to no purpose, and thus thou and thy fellow Priests hath stricken at him, who is our foundation, till you be all fallen into the ditch, and leads the people thither too, it is manifest to the Nations:

Thou saist in thy Appendix again, *Thou art willing to debate the point in controversie before the Sheriff, or others in Authority, and saist let not G. F. thinke to shuffle himself out, and put his taske upon others, for he must know because it is affirmed that he was called of the Lord from his Trade as the Apostles were, my desire is to deale with him chiefly in this matter, and such others as say they are Apostles, that their Doctrine and deeds being brought to Light, it may appear whether they be true Apostles indeed or false, and preach another Gospel then Jesus and Paul did, as I have cause to suspect them, and doubt not to prove them*

to be, if they adhere to the Principles laid down in their Printed Books, and maintained in their late debate.

Ans^r: This is thy shuffle and base charge, whereas thou saist G. F. would shuffle from it, and lay it upon others, that is false, it thou would shuffle from those which thou hast begun withall, it seemes we gave thee enough the last time, thou needs not call of G. F. for the least of us in the Truth is able to Answer thee, and to see if thou can make good thy assertions, which thou could not make good in the last Dispute, nor hast not done yet, which we yet call on thee to doe, which by the Scriptures of Truth thou canst not prove, without adding or diminishing; and the same Jesus and Gospel whom Paul preached, whom we own, which thou saist thou will prove an Idol, and prove us Antichrists who affirme this; and as for all our Books, which are given forth from the Truth we own, and our deeds are brought to the Light, and by this thine are seen, and thou too, to be one of the false Teachers, and thy deeds to be deeds of darkness, and why dost thou pervert M.F.'s. words, in saying G. F. was called from his Trade, when her words was, he was called from his Calling, as thou reports and thou talkes of trying Apostles, and denyes the Light Christ, in thy dark spirit, and calls Christ an Idol and natural Light, and as for G. F. whose name thou hast publiht abroad in thy Letters up and down beyond the Sands, and towards Manchester, and to M.F. and sometimes scoffing at his Leather-Breeches, sometimes at one thing, sometimes at another, and never was so civil as to write to him, so we do look thou should make thy assertions good to us, before thou medle with him, for they concern us, and we are the Men that will encounter with thee, as before mentioned, according to thy Challenge, whom thou in scorn calls *Meckhanike Men*; and as for me *Thomas Curwen*, I nor none of us are no more *Mechanicke* then thy self, nor never had collection yet *John*. Though I have been a Prisoner above four yeares, canst thou say so *John*; and as for me G. F. I never spoke with thee but three times since thou came hither, and once at *London*, and I heard such euil language from thee as I never heard from man; & I coming into the last dispute with friends, and then there being liberty granted, I hearing thee lay down thy Assertions, and affirming them together with thy people; first, *That some men that came into the world had*

not the spirit of God; which was put to thee to make good, (being thou was the mouth for them) by plain Scripture, without adding or diminishing, which thou seemed to prove out of *Jude*, which thou couldst not; and that God denyed faith to some men; and that Christ did not shed his blood for all men; and that Balaam had no more spirit then his horse; and that wicked men had not the spirit of God: These things with several others which you asserted was put to thee to make good, which thou hast not done to this day; Nevertheless, thou hast challenged to meet me *G. F.* and having dispersed my Name in several Papers in a slanderous way; and thy brother *Price* which came down to *M. Fell's* Chamber, and Challenged me out, which I presently came up, and sent *William Houlding* to thee, and bid thee come down to me in the Hall, but thou would not come at me.

And whereas thou challenges me *G. F.* to meet thee before the *Sheriffe*.

My Answer is, send me word when thou wilt, and that thou will make these Assertions good, by the plain Scriptures without adding or diminishing, which thou hast laid down to me, for I am ready to meet thee through the power and strength of Almighty God, and if I have liberty, according as thou hast challenged: and many things more I have of thine for thee to make good, (which I shall not here put to Ink and Paper) by plain Scripture, for truth remains over all deceit.

G. F.

And why dost thou flatter me *William Houlding*, dost thou now own *Mechanicks*; but thou owned none when thou writ to *M. F.* but jeared at *G. F.* in this report, and lost thy Religion to talk of his Leather-Breeches, and thus Fools will be meddling with that which doth not concern them, busie bodies in others matters: And when thou had abused *M. F.* in thy Papers, she sent for thee to speak with thee about the abuse, but thou would not come at her, and manifested herein thy guilt and uncivility; and dost thou not make a noise abroad against us, amongst ignorant people, and keeps them from the Light, that so thou maist get some Collections of them; for thy Letters to *M. F.* signifies something of a false fear and jealousy, that something should have gone besides thy mouth, truly I think that is the cause of thy rage against us, who owns Christ Jesus the Light.

W. H.

T

Hre

*Here followes a Coppy of a Paper which
was given to John Wiggan of his
Affertions.*

Friend *John Wiggan*, we hearing of a Book thou hast given into the Town before we had a Coppy of it, another Challenge to us to meet before some publick *Magistrate*, and the *Sheriffe*, we *William Houlding* Blacksmith, and *Henry Wood* a daily Labouring man, who cannot read on a Book, and *Thomas Curwen* Husbandman, and *William Wilson* Taylor; who in the strength of the Lord desire to give the said *John Wiggan* a meeting before the *Sheriffe*, as he hath challenged us, and hath sent his Challenge into the Town and not to us, with many villifying and slanderous words in the said Book which he hath sent amongst the people; so let all the wise in heart judge of this man whether he hath carried himself like a Rational man yea or no.

The Affertions are as followeth.

1. For *John Wiggan* to prove and make good out of the Scriptures of truth 1. that Christ doth not enlighten every man that comes into the World with a saving Light, contrary to *John* 1. 9.
2. That the Light wherewith every man is enlightened that comes into the World is not a saving Light.
3. To make good that which thou hast laid down, that there is some men that comes into the World hath not the spirit, contrary to *Iohn* 16. 8. *Acts* 2. 7.
4. That Christs blood was not shed for all men, contrary to the 1 *Epistle* of *Iohn* 2. 2.
5. That *Balaam* had no more of the spirit of God then his Horse, and which was held forth in the dispute against us, contrary to *Numbers* 24. 17.
6. That *Balaam* did not see the Starr of *Iacob*, contrary to *Numbers* 24. 17.

7. And that wicked men hath not the spirit of God, nor the Holy Ghost, contrary to *Gal. 2. Neb. 9.*

8. That the Light before faith is not pure, contrary to *Rom.*

7. 12.

9. And that Christ the Light that lightens every one that comes into the World is an Idol, contrary to *Ioh. 1. 9. 22. 13 & 46.*

10. That the Grace of God is an Idol, contrary to *Ephesians 2. 5, 8.*

11. And that there is no mercy with God, contrary to *Psalms*

13. 6.

12. That Christ is not the Word, contrary to *Revel. 19. 13.*

13. That the Light is a false Christ, contrary to *Ioh 12. 33, 46.*

14. And that Light doth not shine in darkness, contrary to *Iohn 1. 5.*

15. And that God who is the Word, doth enlighten every man that comes into the World, is not saving.

16. And that the Light Christ that enlightens every man that comes into the World, is a Natural Light.

17. That some are in the flesh, and hath not the Spirit: *This is he to make good and prove how they can quench it, and grieve it, that hath it not.*

18. That some that comes into the World have not a saving Light.

19. Some there are that are in the flesh, and never had the spirit, contrary to *Rom. 10.*

20. That the time must come that men must break their Plow-shares into Swords and Speares, which his brother Price justifies in a Book, and *John Wiggan* was offended because we marked it out for error; and these things we would have the said *John Wiggan* to stand to, and make good before the *Sheriffe* (as he challenged) by plain Scriptures of truth in the New Testament.

For both the Scriptures and Common-Prayer testifies against thy Principles.

*Some more of John Wiggan's Assertions,
which are not many of them, in the
former above written.*

1. **T**hat the Light in every man that comes into the World, is not the *Door*, nor the *Mediator*, *Saviour*, nor *Redeemer*, nor the *Way*, *Truth*, the *Life*, the *Lord that bought them*, nor the *Corner-stone*, nor the *infallible spirit*.

2. That it is not the true *Jesus*, but an *Idol*, the Light where-with every man is enlightened, or the Light that lighteth every man.

3. To follow Christ the Light is to follow a pernicious way.

4. That the Light was natural, and spirit of a natural man, and was that in *Adam* which let him see his sin.

5. That Light which is darkness spoken of in *Muth. 6. 22, 23* lets man see his Creator.

6. And this Light looketh upon every thing done, or to be done of man, and yet this Light maketh not any thing that is done, to be good or evil, and yet this Light sheweth the *Creator*, and this Light in man will render God Righteous in his Proceedings against man.

7. That Christ doth not give his spirit to every man that comes into the World.

8. That they in *Jude* spoken of, as *Cain* and *Cora*, and *Balaam* had not the spirit.

9. And this Light with which every man is enlightened is Natural, and its gross to say, that the Light which enlightens every man is Christ.

10. That the Light in every man is but the spirit of a man, the Law written in the heart.

11. That who so worships that Light that enlightens every man that comes into the World, as *Redeemer*, worships an imaginary and fictitious Christ, and an *Idol*, denying the person of the true *Jesus*.

12. That whosoever saith, that he that is the Light in every man

man is Christ, is a deceiver and an Antichrist, and *Iohn Wiggan* will prove them so.

13. And it is the subtle deceiver, and adversary Satan, that saith, the Light which doth enlighten every man that comes into the World, is the Lamb, and the Lord, and the object of faith.

14. And the Light that doth enlighten every man is the Word, and before he said it was the Natural man's spirit, and an Idol, &c.

15: That the Light, the word God, which enlightens every man is natural, and man by it knows nothing of Christ, though he confess by it, he knows the Eternal power and God-head, the fullness whereof dwells in Christ bodily.

16. And the word God, the true Light, which doth enlighten every man that comes into the World; he saith, is darkness, *Mat. 6. 22, 23.*

17. And the word God doth enlighten every man that comes into the World, by setting up a Light and spirit in man, which is called the Candle of the Lord, and writing a Law in his heart, and the Light which doth enlighten every man, is not the word which was in the beginning.

18: And Christ came a Light into the World not to enlighten every man that comes into the world, and this light is able to seek and feel after God his *Creator*, and by it man may know his *Creator*, and the *Eternal power and Godhead*, it is a created Light, a great Light, it is but a Candle Light, but it discovers man's transgressions, and this Light springeth up with mans spirit, and this Light is the Spirit of a Natural man, (which doth not know the things of God) and this Light discovered *Adam's* sin, and this Light is Natural and not Spiritual.

19. But this Light knows nothing of the Gospel mystery hid in God, nor Redemption by Christ, nor of Gods good purpose, and Grace, nor of the Law of faith.

20. This Candle-light, to wit that Light wherewith every man that comes into the World is enlightened, is not able to discern the mystery of God in Christ.

And so make good these things by Scripture, or stop thy mouth for ever, for thou Challenged us first, or give over Challenging; for we would have discoursed with thee privately in a Christian way in thy Chamber, but thou in great rage denyed it; And another

other time *Thomas Curwen* came into thy Chamber in a Christian way, and thou took hold of him and shook him by his Coat, and like to have torne it off his back, and laid violent hands on him, and would have thrust him out of thy Chamber: for, its very well that the discourse be before a *Magistrate* to keep thee civil, for thy carriage in the last dispute was not so handsome.

So provided that thou keep thy people in order, and thy self also, that you may speak one by one, and so speak as many as will on both sides, that the spirit need not be limited in any, for thou was the first man that broke the order in the last Dispute, and spake when another man was speaking, which was taken notice of by all the wise and sober.

And also provided that thou keep down that foolish spirit of Laughter, and be more modest and civil then thou was in the last Dispute when we were discoursing of the things of God, and answer these things by Scripture according to thy Challenge before the *Sheriffe*, and in the strength of the Lord we will meet thee, if liberty may be had, and when thou hast made good these things by Scripture; if thou have any thing to say to any else they will answer thee.

These Principles he hath laid down, and spoken to friends, and some were in Books, which his brother *Evan Price* sent to us, and *Iohn Wiggan* was offended because we did mark them for errors; which you may see how contrary they be to the Scriptures of truth.

William Houlding Blacksmith, *Henry Wood* who is a daily Labouring man, who cannot read a word on a Book, and *Thomas Curwen* Husbandman, and *VWilliam VWilson* Taylor, do intend to give *Iohn Wiggan* a meeting before the *Sheriffe* according to his Challenge, if the Lord will: And these things and also worse things in the Book we desire to be brought forth to the light at the Dispute, and there they may be proved; for he did Challenge us first, though our Lives be out of disputes, yet we shall give him a meeting, and for him to make these things good by plain Scripture.

And also besides all the scandals, slanders, and villifings, and lyings, and unfavory sawcy language, and scornful, reproachful speeches, in a jeering, scoffing, and villifing way against us; and these be some of his notorious Principles; which he could never make good by plain text of Scripture, which he has long made a trade

trade upon to get his living by, and in a feigned carriage and humility to go up and down, and insence and srow discord, and to make the minds of the simple envious against such as honours God and loves virtue, but his rage and violent hands hath been known upon *Richard Hubertborn, Iohn Abraham, Thomas Curwen*, and others; who may seem to be simple, and in an outward appearance to be a humble man to those who swallow down all, without any question, proof or tryal, but when he comes to be tryed, his rage, and passion, and violent hands comes to be felt and seen by such as Reason with him in a Christian way.

We desire thee *I.VV.* that thou would send for the Book which thou and thy brother *Price* was grieved, because we marked them for errors, which was so contrary to Scripture.

Here followes some Queries for J. W. to Answer.

1. **W**Hether *I.VV.* is a fit man to preach the Gospel of peace, that layes violent hands on people?

2. And whether or no that he can preach the Gospel of peace, and be not in the peace himself to all men.

3. And whether or no this was the spirit of Christ in *I.VV.* when *Thomas Curwen* went to reason with him of the things of God in a Christian way, and like to have torn his Coat off his back, that *T. C.* was faine to cry out, *what a Minister of Christ and fight?*

And also *Iohn Abraham*, when he went to him to be satisfied in the things of God; he laid hands of him, and thrust him away; Whether or no these be the fruits of a Minister of Christ, and whether or no these be not the fruits of a Natural man; and whether or no this spirit can give satisfaction in the things of God, but only with his Natural spirit, make use of the Scriptures for his own end?

4. And whether or no such a persecuting spirit (both with tongue and hands) be not alwaies blind.

5. And whether or no the blind leads any whether but into the Ditch, so whether or no he that leads into the ditch doth know the things of God that leads to Heaven.

6. And whether or no this blind spirit may not give forth many Queries for others to answer, and yet answer none proposed to him,

him, and lay down many Assertions, and make none good by the Scriptures of truth, as you may see *Henry Woods* and *Thomas Curmens* Queries lyes unanswered yet, and his own false Assertions not proved by the Scriptures without adding or diminishing.

7. And so whether (a striker, a railer, a fighter) Christ sent such to preach the Gospel of peace, and such as disdaines and scornes Tradesmen, and calls them *Mechanicke* men, as *Iohn VViggan* doth?

8. And whether or no he doth not go in the high Priests rode, scorning the Apostles, as being Tradesmen & Fishermen, & unlearned?

9. And whether or no these simple Tradesmen did not bring more Glory to God then all the wise men (such as *Iohn VViggan*) in the Earth, or *Pilat* with his *Greek* and *Latin*; yea, I say *Abel*, *Iacob* and *David*, Keepers of Sheep, and *Elisba* called from the Plow, and *Amos* a Herdsman, and *Peter* and *Iohn* Fishermen, and *Paul* a Tentmaker; Nay, did not the *Jewes* mockingly call Christ a Carpenters Son: And what think you now of *Iohn VViggan* who has called and Challenged us *Mechanicke* men, twice to meet him before the *Sheriffe*, that he would make good his erroneous Assertions, and when we laid down his Assertions, and said, we would meet him, he now disdaines us as *Mechanicke* men.

10. Whether these hands that will thrust and pull, and hale, and like to pull peoples Cloaths off their backs, be the holy hands that are lifted up in Prayer, *1 Tim.* 2. 8. or the fists of wickedness spoken of in *Isa.* 48. 4.

Thomas Curmen. } *Henry Wood.*
William Houlding. } *William Wilson.*

E R R A T A.

Page the 3. line the 1. for some read so. p. 6. l. 10 f. ther. thy. p. 24. l. 12. f. thing v. things. p. 25. l. 22. f. not as v. as not. l. 31. f. legh v. light. p. 43. l. 4. f. the spirit of a man, v. the spirit of a natural man. l. 27. f. is v. not. p. 52. l. 3. f. springing v. spring. p. 54. l. 16. f. deserve v. discern. p. 64. l. 8. for knows the things of God, v. knows not the things of God. l. 28. f. high read light. p. 66. l. 36. f. ligh v. light p. 73. l. 36. f. is v. his. p. 78. l. 4 f. game v. gale. l. 15. where ever is twice, blot out the one p. 87. l. 9. f. overshipping v. overskiipping. p. 88. l. 31. f. Luke the tenth, v. Luke the first. p. 103. l. 10. f. sad v. said. p. 105. l. 23. f. without v. with our. p. 130. l. 34. blot out: deserv. s line 35 for seems read lives.

THE END.

Some Scriptures which overturns *John Wiggan's* Assertions.

GOD so loved the *World* that he gave his only begotten Son, Joh. 3. 16. that whosoever believes on him should not perish, but have everlasting Life.

I have no pleasure in the death of him that sinneth.

Ezek. 18. &

I have no pleasure in the death of the wicked.

33. 11.

If any of you lack wisdom, let him ask of God, who giveth to all Men liberally, and upbraideth no Man.

James 1. 5.

God hath made of one blood all Nations of Men, perverse disputings of Men of corrupt mindes. Evil Men shall wax worse and worse. 2 Tim. 3. 13. Christ is a Light to lighten the Gentiles. Luke 2. 32. Salvation of God is sent unto the Gentiles.

Acts 17. 26.

1 Tim. 6. 5.

The grace of God which brings salvation hath appeared to all Men. Titus 2. 11.

2 Tim. 3. 13.

They turned the Grace of God into Lasciviousness. The Worlds were made by the Word of God. By the Word of God the Heavens were of old. As many that corrupted the Word of God.

Jude 4.

In Christ dwells all the fulness of the God-head bodily. The true

Heb. 11. 3.

Light which doth enlighten every Man that comes into the World.

2 Pet. 3. 5.

I am the Light of the World saith Christ, so Christ is that Light

2 Cor. 2. 17.

which shines in darkness, and the darkness comprehends it not.

Colos. 2. 9.

Joh. 1. 9.

Joh. 1. 5.

God commended Light to shine out of darkness, and shined

in our hearts to give us the Light of the Knowledge of the Glory of

2 Cor. 4.

God in the face of Jesus Christ. I am the Light of the World

Joh. 8. 12.

(saith Christ) they that follow me shall not abide in darkness,

Joh. 12. 36.

but shall have the Light of Life, believe in the Light while ye

Joh. 42. 14.

have the Light, that ye may be the Children of the Light.

Such as Rebels against the Light, Men love darkness rather

than Light, Every one that doth evil hates the Light,

neither doth he bring his deeds to the Light, lest his deeds

should be reprov'd, And every one that doth truth, brings

his deeds to the Light, that he may see whether his deeds be

wrought in God. but *Jo. Wig.* saith, the Light is not salvation, contrary to *David*, *Psal.* 27. *The Lord is my Light and my Salvation, who then shall I fear.*

Jo. Wiggan saith, the Light doth not reprove the sin of unbelief, contrary to *Paul* to the *Ephesians* (who saith) *whatsoever is reprov'd is manifest in the Light*, and so this is plain that unbelief is manifest by the Light.

But there is a spirit in Man, and the Inspiration of the Almighty giveth understanding.

Job. 36.

Psal. 104.

Eccles. 12.

Isaiah 42 6.

Psal. 67.

The dust turn to the Earth, & the spirit to the Lord that gave it. They also that have erred in spirit shall come to understanding, they that murmured shall learn Doctrine. Thus saith the Lord, he that created the Heavens and stretched them out, he that spreadeth forth the Earth, and that which cometh out of it, he that giveth breath unto the people, and spirit to them that walk therein. Gods saving health among all Nations, let all people praise the Lord, let all people praise the Lord, let all Nations praise the Lord and sing, but *Jo. Wig.* speaks contrary to *David*, how can Gods saving health be among all Nations when they have not the Saving-Light. Look unto me all the ends of the Earth, and be saved, for I am God, and there is none else. but *Jo. Wiggan* saith, they have nothing but a created Light, that is darkness, *Mat.* 6. 22.

Oh Jerusalem wash thy heart from wickedness that thou maist be saved, how long shall thy vain thoughts lodge within thee. All flesh shall know that I am thy salvation, but how can all flesh know his salvation, when they have not the spirit, as *J. Wig.* affirmeth. This is good and acceptable in the sight of God our Saviour, who will have all Men to be saved, and to come to the knowledge of the Truth, but *Jo. Wiggan* saith, God denyes faith to some Men: and so gives God the lie, and saith Christ doth not enlighten every Man that comes into the World with a saving Light. And with all deceiveableness of unrighteousness in them, that perish because they receive not the truth in the love of it, that they might be saved. But how can they obey the spirit and truth, when they have it not, may *Jo. Wiggan* say, I will that Men pray every where lifting up holy hands. But were thy hands holy *J. W.* when thou laiddst such violent hands upon me, *Tho. Curwen*, and thy spirit of God. Turn

ye at my reproof, and I will pour out my spirit unto you, I will put my spirit within you. Ezek. 11. 32.

37.

I will put my spirit within you, and will make you a new heart, and a new spirit----- Such as vexes the spirit-----The flesh lusteth against the spirit, and the spirit against the flesh----- But *Jo. VVig.* manifests that he knows nothing of this warfare, who saith some hath not the spirit to war with, he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting----- *Jo. VVig.* that would not have the spirit in every Man, its plain he soweth to the flesh, & not to the spirit, for he saith it is not within them : *Quench not the Spirit. They erred in Spirit.* 1 Thel. 5. They have erred from the faith. And Balaam erred from the spirit. Isai. 29. rit. Shall receive a Resompence of their error. Rom. 1. Jude 11.

The spirit of the Lord came upon Balaam. The Spirit of the Lord came upon Saul. 1 Sam. 10. The Spirit of the Lord came upon the Messengers of Saul. And so this overthrowes *John VViggan's* Assertion, who saith wicked Men have not the spirit----- All the while my breath is in me, and the spirit of God is in my Nostrils, Christ is the Saviour of the World, and giveth unto the World----- My flesh I will give for the life of the VWorld, Joh. 4. 6. 33. *Go see into all the VWorld, and preach the Gospell, Mark 16.* They that believe shall be saved, but they that believe not shall be damned. I am the Light of the VWorld. I am not come to judge the VWorld, but to save the VWorld. Ioh. 12. That the VWorld may believe that thou hast sent me.----- God was in Christ reconciling the World unto himself, 2 Cor. This is condemnation, that Light is come into the World, and Men loved darkness rather then Light, because their deeds are evil. I am come a Light into the World. Joh. 9. Done despite against the Spirit of Grace. Hebr. 10. But they rebel'd and vexed his holy Spirit, therefore the Lord became their enemy. Isai. 63. 10. vers. Zach. 2. The Spirit of the Lord remain'd among the Children of Israel. I will pour out my spirit upon all flesh, for I have poured out my spirit upon the house of Israel, saith the Lord God. Mal. 2. 15.

So here thou may see they that erred from the faith, and erred from the spirit, and hated the Light, had it----- contrary to *John VViggan's* Doctrine aforementioned. Did not I make one ? yet had be the residue of my spirit, that he

Colo: 1. 23.
 Heb. 2.
 1 Joh. 2. 2.

might seek a godly Seed, therefore take heed unto the spirit. The Gospel which yee have heard, which was preached to every Creature under Heaven.----- Warning every Man, that they might present every Man perfect in Christ Jesus.---- That by the Grace of God Christ should tast of Death for every man.----- Christ is the propitiation for our sins, and not for ours only, but for the sins of the whole World.----- And many more Scriptures might be alledged, which doth overthrow *Jo. Wiggan's* Assertions that proves wicked Men had the light, and the spirit, and Christ dyed for all Men.

John Wiggan, In stead of Answering to the Assertions, thou tels us of a natural and created Light, springing up with Man's nature, and natural Man's spirit, which is an Idol worse then *Jeroboams* and the *Papists*; nevertheless thou saist this light will let them know much of God, and of the eternal Power and God-head.

Now that this Light which is an Idol will shew the Eternal Power and God-head, and yet shew nothing of Christ in whom the fulness of the God-head dwells.----- How stands this together *John*--- And can a natural Light, an Idol know the Eternal Power and God-head, know much of God, and seek and feel after God.----- Idols are dumb, *Haba. 2.* and hath eyes and sees not, as the Scriptures saith, and was this natural Light an Idol, which reprov'd them for their sins; Doth not the Scripture say *Adam* was made in the Image of God, in Righteousness and true Holiness, and was this an Idol he was made in, which reprov'd him for sin: And *Judas* who was made Partaker of the Ministry, and the Light which *John* was sent to bear witness of, was a created Light, and an Idol, worse then *Jeroboams*, which as many as received him (that thou calls an idol which cannot hear nor see) he gave them Power to become the Sons of God; by this natural Light and Idol the World was made, by thy account; and this which thou calls a natural Light and Idol, was in the World, and the World knew him not, and this Light which thou thus calls, shines in the darkness, and the darkness comprehends it not. This is *John Wiggan's* Assertion, but my Queries I sent unto thee, which thou shuffles of, and dost not Answer them,

them, since thou talks so much of Bread and Wine; whether it be Christ or no? seeing some of thy fellow Baptists Teachers are turned Papists, who were wrangling against the Light, and now say the Bread is Christ, after they have blest it, and therefore we suspect thee, seeing thou art posting on the same Road against the Light, so fast.

And instead of Answering, thou hast taken upon thee to be a Judge of Christ, a Judge of the World, and a Judge of the Saints conditions; and confusedly patches all together, and thou divides God and Christ, and calls Christ the Light, a natural and a created Light, and an Idol worse then *Jerobams*; and the *Papists*, which all sober people may see what a pack of confusion thou hast heaped together in thy Book, for a natural light and Idol cannot bring people to seek and feel after God, nor know the Eternal Power and God-head, neither was it a natural Light and Idol that shewed *Judas* his sin when he had betrayed Christ, neither was the Image of God which *Adam* was made in; and God the word that enlightens every Man that comes into the World, a natural light and an Idol.

John Wiggan, thy eye is blinded, it is time for thee to give over thy Trade, with thy erroneous principles and doctrine. And Christ when he bid them *Believe in the Light*, *Joh. 12.* It was not an Idol he bid them believe in, but it was in Christ the Light, *and in Christ was life, and the life was the light of Men*, and this was not an Idol, and this is the same principle and doctrine which we suffer for, there was a Man sent from God whose name was *John*, he came for a Witness, to bear witness to the true Light, and that was the true Light which enlightens every man that comes into the World, that all through him might believe, and as many as received him (to wit) the light wherewith all be enlightened, he gave them power to become the Sons of God, *Joh. 1. to the 12. vers.* And so this Light which doth enlighten every Man that comes into the World, shines in the darkness, but *John Wiggan's* darkness cannot comprehend it, and thus he judgeth the things of God with his darkness, in calling the Light of Christ, and also that which convinc'd *Adam*,

Sec.

1 Cor. 2.

&c. a natural and created Light, and an Idol, and the spirit of a natural Man which knows not the things of God, and also he compares the Light in every Man to the state of the natural Man there spoken of, 1 Cor. 2. calling Light darkness, and to the natural and sensual state in *Jude*, for nature being subjected, is in it self not sensual, but being gone out of its course, becomes sensual; but this is like to the rest of his meanings he hath given to other things in his Book, but we do intend to put him to make them good by plain Scriptures, without adding or diminishing; for our foundation for ever stands sure, for we speak not of the natural Mans spirit, but of *Christ the Light*, the *second Adam*, the *Lord from Heaven*, nor do we speak of the Law of works, nor the first Covenant, but we speak of the new Covenant in the heart *Christ the light* our Foundation, whom all the Prophets foretold of, who is come to teach his people himself, who *Joh. Wiggan* pretends to remove, and so hath run himself into further confusion.

And *Ioh. Wiggan* saith, that the Light which doth enlighten, &c. is the word Creator, and yet he saith it is natural and created, and an Idol worse then *Ieroboams*: And thus all may see he confesseth that the Light is the word Creator, and and yet he saith it is an Idol: *Joh. Wiggan* saith, *God the Word enlightens every Man that comes into the World, and a more excellent light and life comes in by the Son, which none receives but who receives the Son, and are born again.*

Answ. They which receives this Light which thou call the word Creator, (in thy own assertion) becomes the Sons of God; for *John* said this was the true Light which lighteneth every Man that comes into the World, and as many as receives him to them, he gives power to become the Sons of God, and this word is Christ, as it is plainly proved; And God was in Christ, but thou goes about to divide God and Christ: *By the word of God was the Heavens of old*, 2 Pet. 3. 5. *We understand that the Worlds were framed by the Word of God*, Heb. 11. 3. And that by this Word they became the Sons of God, according to the Scriptures, before laid down, what difference then dost thou make betwixt this word Creator, and

and that which comes in by the Son, as thou speaks of, what can the Son do more then make them Sons : So herein thou hast quite overthrown thy self; what further excellency, or what more Redemption can be had by Christ, then to become the Sons of God.

And whereas thou saist that we are Adulterers, but we see that thou art adulterated from the spirit, which causes thee to vent forth such language as thou dost and thy hearers; for whereas thou scornfully told *William Houlden*, that he was an unfit Man to meet thee before the *Sheriffe* : Thy Assertions are so gross and so erroneous that I do not question but in the strength of God, I, or any other that were named to thee, to meet thee before either the *Sheriff*, or any other in Authority in *England*, that thou may make them good by Scripture without either adding or diminishing, which thou canst not doe but over-throw thy own assertions:

And whereas *Tho. Rushton* one of thy Hearers said, I was a silly Man, and was not fit to Reply to what thou had written against me, but I having had perfect knowledge of thee this nine yeares, and how thou hast stood in opposition against the Truth, Christ the Light; that in his strength I stand to Reply to thee, or to appear before the *Sheriff* or any other in Answer to thee.

I fear the Lord, and am not afraid of your great boasting and scornful reproachful words.

Henry Wood.

A POSTSCRIPT.

HOW now *John Wiggan*, didst not thou pretend at *Lancaster* that thou couldest not swear, because it was a Command of Christ and the Apostle which forbids swearing: And why could thou not bear Testimony before the Judge, but that then thou would have time to consider of it----- Though before thou had laid down thy Reasons and Arguments which thou intended to produce, which thou shewed to *John Stubbs* and others---- And where was thy Arguments
and

and Reasons when thou came before the Judge hadst thou forgot them, that they stood thee in no stead, but that thou must have time to consider of it; it seemes thy Arguments and Reasons did not satisfie thy self, or else thou juggled, or durst not confesse Christs Doctrine openly, or otherwise fainted *Esau*-like, and so was ashamed of Christ and his Doctrine before men: And did not *J. bn Wiggan* enter his Recognizance for his appearance at the next Assizes at *Lancaster*: And what is the matter *John*--- how hast thou given the slip from under sufferings? hath the heat of persecution scorch'd thy Blade. Furthermore did not *John Wiggan* enter into a promise before the Judge that he would preach no more, and that he might have time to consider of the Oath: And so upon this condition he was set at Liberty, and to appear at the next Assizes: And then did not *John Wiggan* give the slip and goe to *London*; And when he should have been at the Assizes, he lay there in holes and corners, and preached and published his lyes against the Truth: But Truth hath sink thee into the Sea, and will meet with thee where ever thou goest.

G. F.

The Copy of this last Sheet was miscarried, and came not to the Printers hand till the rest of the Book was finished.

THE END.

